

THE 873.642  
PRECIOUS BLOOD  
OF THE  
SON of GOD

Shed without the Gates of *Jerusalem*  
For the  
Redemption of Lost and Undone  
SINNERS:

Whereby his great Love to Mankind  
is Undeniably Manifested,

In these following PARTICULARS;

*His Agony in the Garden; being betrayed by Judas,  
being falsely accused before Annas, Caiaphas, He-  
rod and Pilate; his being Scourged, Scorned, and  
Spitefully Used; his Condemnation and Going to  
Execution; how he was Crucified; of his being  
Reviled, and Pardoning the Thief upon the Cross;  
and of his giving up the Ghost.*

All which is Practically Applied and Improved,  
for the bringing of Sinners out of the Way  
of Sin and Hell, into Wisdom's Ways, *whose*  
Ways are Ways of Pleasantness, and all her Paths  
are Peace.

---

By that Eminent Divine, Mr. *John Hayward*.

---

*The Tenth Edition.*

---

London, Printed for Robert Gifford, in Old Bedford,  
without Bishopsgate, 1695. Price bound 1 s.





---

TO THE  
Christian READER.

Dear Hea ts;

**B**Y the reading of this small  
Treatise, you may in some  
measure, be made sensible  
of what Christ hath done for you in  
order to your everlasting Salvati-  
on : Wherein his great Love is  
manifested unto all : For greater  
Love hath no Man than this,  
to lay down his Life for his  
Friends ; but he hath laid it down  
for his greatest Enemies , to re-  
deem them from everlasting De-  
struction. By these sad and dolo-  
rous Sufferings of our Saviour,

## To the Christian Reader.

*we may see also what a dreadful and Soul-destroying thing Sin is, that nothing but the precious Blood of the eternal Son of God could make Satisfaction for it. Oh what Cause have we then to admire and adore the mighty God of Heaven for his infinite Mercy towards us, in sending his Son, his only begotten Son, Christ Jesus, to redeem us from Death and Hell ! Seeing such great things have been done for us, let us make it our daily Practice and Business to walk in some measure answerable to them : That we may so do, is, and shall be the hearty Prayer of your Soul's Cordial Friend;*

JOHN HAYWARD.

OF

O F  
Our Saviour's Agony  
IN THE  
G A R D E N.

Matth. Chap. 26. Ver. 38.

*Then saith he unto them, My Soul is exceeding sorrowful, even unto death; tarry ye here and watch with me.*

**A**N D not designing to take notice of the Meanness of his Birth, and that continual Course of Sorrow and Misery, that attended the former part of his Life; wherein he took upon him not only the Form of a Sinner, but a Servant: I shall consider the time only towards his Death; wherein, in a most especial manner, his great love to Mankind is manifested: For as every natural Motion groweth more ardent

towards the end; so the Love of Christ towards the true Church, his Spouse. Not that he loved us better in the latter part of his Life; but it did then most appear: As some sort of Fire, the more Water is thrown upon it, the hotter it burns; so both the Apprehension and Presence of Death was so far from lessening his Love, that it did rather encrease it.

Therefore, as in all the Passages of his Life, so more especially towards his Death, all his Doctrine was Holy, Just, and Good, (*Milk for the Weak, Meat for the Strong, Medicine for the Sick, not too deep for the Simple, nor too shallow for the Wise*) but as a Ford wherein the Lamb may wade, and the Elephant swim; all his Actions were the Works of Justice and Mercy, Examples of all Vertues, but most especially of Humility, which is the Foundation of all other Vertues, as Love, Pity, and Compassion, whereof our Miseries stood most in need.

His Life was so Pure and Holy, that by that Example he hath set us, we may plainly see what is either wanting or amiss in our selves, even the

Book which the Prophet *Ezekiel* speaks of, That he saw, *Ezek. 2.* written within by Instruction, without by Example of Life; wherein we have what to *contemplate*, what to *imitate*, and what to *admire*: So that whosoever doth not only study, but like the Prophet, seek, he shall attain inestimable, both *Knowledge* and *Virtue*.

When our Saviour began his Passion in the Garden of *Getsemane*, he was accompanied with those three Disciples, who not long before had seen his Glorious Transfiguration upon Mount *Tabor*; to the end, that seeing so great a Change, they might be sensible of the greatness of God's Severity, and of his Love. O Treasure of Heaven! O Light and Life of the World! How was his Glory obscured! his Strength abated! his Courage appaled! insomuch that he did acknowledge to his Disciples, *that his Soul was heavy unto death.*

Our Saviour began his Conflict with Prayer, giving Example to us, in all our Troubles to do the like; teaching us also in what manner we ought to pray; first, *in that he did fall prostrate upon the Ground*, he did thereby instruct us, that with the greatest Humility

and Reverence we must present our selves before the Majesty of Almighty God : Secondly, *by his earnest praying,* with what fervency of Spirit we ought to beat at Heaven Gates. Thirdly, *by his often praying,* we have an Example of Perseverance, until he that doth engage us to beg, shall let us have his Favour so far as to obtain. Lastly, *He hath taught us to renounce our own Wills, and to resign our Desires to the pleasure of Almighty God.* These things, if at all times we endeavour to perform, but especially in the Agonies of Death, the Angels will certainly come to comfort us ; for God will certainly send us strength to bear, what he is not pleased to remove.

But wherefore did our Saviour pray, *That if it were possible this Cup might pass from him ?* Did he not freely and voluntarily offer up himself for Sin to save Sinners ? yes, desirously ; for no necessity could be cast upon him ; no complaint of Justice, because he was innocent ; no necessity through weakness, because he was Almighty, for he had twelve Legions of Angels at his Command ; but it was to comfort and strengthen his weak-hearted Members, that their Courage might

might not be cast down under any Tryal or Tribulation that God might call them to ! And also he did hereby declare, That he did bear the natural Weaknesses of our Flesh : For none can possibly imagine the greatness of those Sorrows and Miseries that he went through.

Lastly, he would manifest to us, That he did consist of two Natures, and two Wills ; not so separate as to make two Persons, nor so confounded as to make one Nature and Will, but distinguish'd in their essential Properties and Operations. In his Humane Will, he did pray to avoid this Cup ; in his Divine Will, he did desire it. He did desire Death, in regard of the end ; but in regard to it self, he did pray to avoid it. Yet his Humane Will was not contrary or repugnant to his Divine Will : Yet being surprized with the fear of Death, through the frailty of his Humane Will, he seemed not to think of that which he perfectly did know ; not as drawing, or declining from his Father's Will, but forthwith resuming his Resolution, submitted himself to his Decree.

There is no Question but the Pains that our Saviour did endure in his Body were



were exceeding great ; yet nothing comparable to the Torments of his Soul. In bodily Pains 'tis possible some have born as much as he : But as for the Sorrow of his Soul, the unspeakable Sorrows of his Soul there was never any came near him : And indeed, the Pain of the Body is not comparable to the the Sorrow of the Soul, Prov. 18. 14. *The Spirit of a Man shall sustain his other Infirmities : But a wounded Spirit who can bear ?*

And first begun his Sorrows in his Soul. For as Sin beginneth always at the Soul, and from thence extendeth to the Body, it was most proper that the Punishment of Sin should begin at the Soul, and afterwards proceed to the Body.

This Grief of Soul of our Saviour's was very great, as one of the Evangelists testifieth, *Matth. 26. 37. He began to wax sorrowful, and grievously troubled : Another, Mark 14. 34. He began to be afraid, and in great heaviness : and says, Luke 22. 14. He was in an Agony. But in a more peculiar manner he did express it himself, Matth. 26. 38. Now is my Soul troubled, now is my Soul heavy even unto death ; and also by Actions*  
in



in that when no violence was offered to his Body, no Man stood near him to do him any harm; he was so much inwardly pressed in Spirit, and in so great an Agony, that in an extream cold Night when he lay upon the cold Earth, all the Forces of his Body were distracted, the Humours disturbed, the Pores opened, and he was cast into a great and bloody Sweat: not a thin faint Sweat, but consisting of such great Drops, which issued so plenteously from every part of his Body, that they came through his Apparel, and trickled to the Ground in great abundance; *Luke 22. 44.* Sure never was any Garden thus watered, never Ground thus wet. *Adam* might moisten the Earth with the Sweat of his Brows; but never was it moistened but at that time with a bloody Sweat.

O let us therefore look upon our Saviour, and upon our selves: Upon our Saviour as upon the true *Adam*, not cast, but came out of Paradise of his own Love and free Will, for to redeem us from our Sins: labouring in a Bloody Sweat, to get for us the Bread of Life: Upon our selves, as those that  
were

were at that time his only Tormentors ; for the Executioners did not then tear him with Whips , they did not then press a Crown of Thorns upon his Head. It was not the Nails nor the Spear that then did pierce him , but it was our Offences that did so much afflict him ; our Sins were the heavy Burthen under which he did so grievously sweat.

For then were represented to him the Sins of the whole World, both past and to come ; which to him who bears so great a Love and Zeal to the Honour of his Father, it could not but be an unspeakable Sorrow and Trouble to him.

Then also was presented to him the most terrible sight in the World , the great Fury of the Father, before whose Majesty , when he is moved to Wrath , the Angels cover their Faces, the Mountains sweat, the Earth trembleth, the Sea flyeth ; before whom, if he appears as Judge, no Creature can stand ; and verily, if the Wrath of God against one Sinner, for one Sin, be termed *Unquenchable Fire, a Worm that dieth not, Wailing, and Gnashing of Teeth*, and yet not sufficiently expressed : What Words

Words can the Wisdom of Men devise to represent the *terribleness* of that Judgment that was against him, who was to drink of the whole Cup of his Father's Wrath; not for one Sin only, but for the Sins of the whole World; and if he had left one drop, if he had not drank up the very Dregs, we had not been excused from eternal Damnation. Also he beheld the Ingratitude of many, who would not endeavour to make any profit to their own Souls, of this great Benefit, which doubtless was a sharper cut to him than all the outward Torments he endured; even as it is less grievous to a Man to take pains for another, than to know that his Pains shall not be regarded.

Our blessed Saviour did bend under this heavy Burthen, and dipt his Garments in his own Blood; and he took the Cup of his Father's Wrath, which had no mixture of Mercy in it: He did lay upon his Shoulders a light Burthen, and a sweet Yoke: but we have laid upon him an unmerciful Load, which none but himself is able to bear. No Element is heavy in its proper place; and therefore as one that divideth into the Water, feeleth not the Weight of the Water,

Water which is above. So he that is plunged in the depth of his Sins, has no sense how heavy they are, because Sin is there in its natural place, But Sin in our Saviour was out of its proper place, and above its Sphere, and therefore lay the more grievously upon him. For if a Sinner that is sanctified is oftentimes pressed with his own Sins, that he crieth out with holy *David*, Psalm 38. *My iniquities are a sore Burthen, too heavy for me to bear* : How grievous must this Sea of Sin be to him who is Sanctification it self, and from whom it all flows?

O heavenly Father ! What is this that thy innocent Son, thy only Son, thy Son in whom thou art well pleased, in this humble and heavy manner laboureth before thee? *Their Fathers hoped in thee, and thou didst deliver them; they called upon thee, and were not confounded.* Wherefore then is thy innocent and only Son, begotten of thy Substance, forsaken of thee? How shall we sinful Wretches expect to find any Mercy with thee, seeing thou art so severe against thy only Son? So merciful a Father against so good and loving a Son : Is not thy Wrath appeased

ed when thou seest this miserable Spectacle of him that is so dear unto thee? This bloody Sweat, whereof every drop is of greater value than a Thousand Worlds? Is it not a sufficient Satisfaction for our Sins, a sufficient Price for our Redemption? O admirable and upright Justice! for this was but a small Skirmish to the main Battel which did follow after. Sure if thy Eyes, Holy Father, were fix'd upon the Cross, whereunto thy only Son was fastned, thou wouldst not be satisfied nor appeased, because thou hadst before ordained, that Death, which was a Curse belonging to Sin, must also be the Punishment of thy Son; that the Devil that prevailed by a Tree, should also be by a Tree subdued.

O what a painful Purchase has our Saviour made! what a sharp Price has he paid for our Redemption! how intolerable may we think was the end of his Sufferings, when the beginning was so dreadful! and how cruel were those Torments, that were by him to be endured, which were so terrible in being feared! O therefore let the sight of our Sins draw some Drops of Tears now from  
from

from our Eyes, seeing they did draw so many Drops of Blood from every part of our Redeemer's Body: Take a little touch of that Grief which did lie so heavy upon him whose Power sustaineth the Heavens, that it made his Soul heavy unto death, being so deeply drowned in the Nature of Man, that he seemed to forget that he was God. Let us accuse and condemn our selves of all manner of unworthiness, and take up with a godly Sorrow, both for love to our Saviour, and in hatred to our Sins; the one for suffering for our sakes; and the other for being the only cause of it; and let us not be like to the Disciples that were with our Saviour, who fell into a sound and secure Sleep, whilst their Master both watched, prayed, and sweat a bloody Sweat for their Redemption: He was like a loving Father, who spares no pains to get Bread for his Children, whilst they remain free both from Trouble and Care: If drowsiness of Spirit overcomes thee, pray to God to awaken thee with his Heavenly Voice; if that will not do, to make you smart with the Rod of Affliction, that so you may watch and pray lest you fall into Temptation.

Let

Let us by this grievous Agony that vexed his Soul, by that terror and trembling that wholly possess'd his Body, and by all the pains wherein he was plunged for us detestable Sinners, beseech him, that in the last hour of our lives, when Fears and Distresses come upon us, that he would give us stedfast strength and confidence in his Mercy, that in that hour when we are leaving the *World*, he would not leave us; and in this fearful Conflict not to forsake us, but send his *holy Angels* to assist us, and to minister *Courage* and *Comfort* to us, that no *Temptations* of the *Devil* may prevail against us, but that he would be pleased to arm our Hearts with *Humility* and *Patience*, that they be not distracted or distempered with any fear of Grief; but that in all things our *Desires* may be conformable to his Will.

Let us implore his Goodness to give us such constant courage, such hope, such love towards him, that the weaknesses of our *Flesh* may not be overcome by any fear of *Death*, but we may both safely and sweetly pass from the Society we have with thee here by *Grace*, to the Society which the *Saints* enjoy with thee in *Glo-ry*. *Mat. 26. 48.*



*Of our Saviour's being sold, betrayed,  
and apprehended.*

*Matt. 26. 47. And while he yet spake, lo Judas, one of the twelve came, and with him a great multitude with Swords and Staves, from the Chief Priests and Elders of the People.*

**B**UT when the Son of God did in so high a degree, both love and value the Sons of Men, that he thought nothing painful to himself that might be profitable to them; yet see how the Sons of Men did either value or love the Son of God; they took all Occasions, first to slander him, and afterwards to slay him; they sold him one to another for thirty Pieces of Silver.

O devilish and malicious Spirits, to hate the Author of our eternal Salvation. As no means are thought bad enough to bring him to his Death, so to undervalue the Lord of all Creatures, as not many Beasts are sold at so base a Price! O infinite inequality of Affection between God and Man! God came to save Man,  
and



and Man goeth about to destroy God : God bought Man with the dearest Drops of his Blood, and Man sold God for Thirty Pieces of Silver : O the Love of the Lord Jesus was great, when he came to redeem those that were lost, and the Saviour of the Redeemed, how great was his Love, to come into the World, when he had no need, nor we any Merit, *to sanctifie it with his Justice, to enrich it with his Grace, to instruct it with his Doctrine, to confirm it by his Example, to redeem it with his Blood?* that as by the Pride of one, who being but Man, did aspire to be God, we were condemned ; so by the Humility of another, who being God, became Man, we should be saved.

Being sold at the Price of Thirty Pieces of Silver, to such cruel Merchants as desire no Profit by him but his Life, the Traytor *Judas*, whose Feet a little before he had washed, came unto him, attended with a bloody Band : And how willing our Saviour was to embrace his Passion, did appear by his voluntary presenting himself to them, and in that he turned not away his Face from this barbarous Beast  
that

16      *Our Saviour betrayed by Judas.*

that came to kiss him. But, O innocent Lord! What hast thou to deal with Traytors and Tormentors? What Courtisie between the Lamb and the Wolf? What Commerce between God and Be-lial.

Our Saviour did not only permit *Judas* to kiss him, but he did also smite his obstinate Heart with this soft Speech, *Friend, wherefore comest thou? dost thou betray the Son of Man with a Kiss?* But wherefore did our Saviour call *Judas* Friend, when he had betrayed him? To testifie, that altho' the Knot of Friendship was broke on his part, yet on our Saviour's it remained whole and entire, to reduce him again to his Friendship; for if he could have said without despair, with holy *David*, *I have sinned*, he should presently have heard, *I have forgiven*.

If our Saviour had kissed *Judas*, he should never have despaired, or destroyed himself; for his Kisses inspire Life; and therefore the Spouse beginneth the most excellent *Canticle* with these Words, *Cant. 1. 1. Let him kiss me with the Kisses of his Mouth.* 1 *John* 4. 10. *It is he that hath loved us first.* *Ephes. 1. 4. It is he that hath chosen us, and not we*

we him : Or if *Judas* had kissed him, as the *Psalmist* speaks of *Psalm 2. 12. Kiss the Son lest he be angry* ; That is, if with sincerity of Soul he had rendered him that Faith and Homage that is due to him, it had gone well with him ; but because he was like one of those whom the Prophet speaks of, *Isa. 9. This People approach to me with their Mouths, and their Hearts are far from me* ; because he came with a treacherous Hypocrisie, this Kiss could draw no Vertue from him, but turned it to his Condemnation : O cursed cruelty ; cursed, because obstinate ; cruel, because unjust, which neither the Power of a Miracle was able to astonish, nor the Kindness of a Benefit could any way appease.

But they proceeded notwithstanding to lay Sacrilegious Hands upon him, as upon a Malefactor, to bind his Holy Hands (which had wrought so many Miracles among them) with rough and knotty Cords, his Disciples either forsaking of him, or falling off from him ; and to lead him away in a more opprobrious manner than the Ark of the Testimony was taken and carried away by the Uncircumcised *Philistines*. Poor  
and

and miserable *Jews*, whom do you thus hale away? Against whom have you taken up Arms? Your Prisoner hath made you Captives; he whom you have bound with Cords, hath chained you with Fetters of Iron; he hath been to you as a Bait, or a Hook that taketh the Takers: Never was Force so unfortunately applied: Never was Prey so impossible to be held, and so dangerous to be let go; for he soon got out of your Hands, but you shall never avoid his Curse. O People, well beloved, thy malicious Madnes hath made thee miserable, thou art ruinously cast down, thou art finally cast out, and that which was no People is planted in thy place: You came with Torches and Lanthorns to apprehend the Son of Truth, but you would not see his glorious Light, therefore you remain the blindest People in the World; insomuch that all the Prophecies that have been spoken of you have been performed by you against yourselves.

But what Folly is this, O ye *Jews*! how far is it beyond all Folly, to carry him with Bands of Men, that went of his own Accord? into whose Brain could

could it sink, that he would break away that went voluntarily himself?

He that hath power to give Life unto the Dead, could he not have kept himself in Life? He that delivered others from Devils, could he not have delivered himself from you? Assure yourselves such was his infinite Charity, wherewith he goeth to the Cross, to appease his Father's Wrath, and redeem the Sins of the World, that you should have more to do to keep him in Life, than you have to carry him to his Death: He hath far greater, both care and haste to redeem you, than you can possibly have to murder him; for he had not redeemed us, if his Death had been forced upon him; if his Sacrifice had not been voluntary, it had not been satisfactory; we could not have been saved by his Obedience, if he had not died of his own accord; and therefore his Father having given, and he accepted of the Sentence of Death, he used no means to escape; for he was not driven by Force, but drawn to it by his Obedience to his Father, and Love to us. There is no Man that fears Death, but

20 *Our Saviour betrayed by Judas.*

he whom Death is able to kill : But Death had no such Power over the Son of God, for he did voluntarily lay down his Soul, even when he would himself. O senseless *Jews* ! He that is to bury so many Figures, to fulfil so many Prophecies, to accomplish so great a Business as the Redemption of the whole World, to what end should he run from you ?

By all this you may see what base abuse was offered to the Son of God ; Certainly if it had not been the Will of his Father, and of himself, it had been better that Mankind should have rotted in their own Corruption, than that infinite Vertue, perfect Felicity, the true Glory, the eternal Word and Wisdom of the Father, should be so basely and vilely abused by those Sons of *Belial*. But since it was his Pleasure, because by this way he would manifest his Love, it is our part to accept it with thankful Hearts, and with Reverence, both to love, honour, and praise him for the same.

Therefore let us lift up our Voices at all times, and in all places, to the Praise of Almighty God, for this his

un-

unspeakable loving kindness, since he has so far pitied our Condition, as to come into it himself, to exalt us to his Glory: O admirable Dispensation of Grace! thou hast pour'd forth thy Treasures without measure upon us; we can desire no more than we do enjoy in thee, for thou hast exalted us above the Heavens. Our Saviour was seated in Majesty and Glory, invironed with Angels, hearing the sweet Harmony of his own Praise, doing wonderful things in Heaven, and in the Earth, and in all the deep places: But we lay in the Mire of our Miseries, just fallen into the bottomless Pit of everlasting Sorrow, void of the poorest Comforts of Calamity, either helpless pity, or vain Hope. But our Saviour bowed down the Heavens, and came down; - not by changing place, but by manifesting himself in a holy Humanity: He was admirable in Heaven, but he became miserable and contemptible upon Earth: He changed the Name of Majesty into Mercy: and did cover himself with the Sackcloth of Mortality, and did enter, as it were, into Perdition, wherein he did both



22 *Our Saviour betrayed by Judas.*

willingly wallow and take delight: But our Saviour received no Spot nor Soil; but he did stretch forth his Hand to the Work of his Hands, whereby he drew forth; he did cleanse, he did cloath, he did comfort and confirm us, he did reach forth his Hand by his blessed Birth, he did draw us by his Doctrine, he did cleanse us by his Death, he did cloath us by his Resurrection, he did comfort us by his Ascension, and he did confirm us by his sending of the Holy Ghost; therefore let us praise and magnifie the Lord for his great Love towards us; for in all his Works he was ours more than his own; he took the Burthen of our Miseries upon him, and laid the Benefits of his Merits upon us, he heard the Cries of the Poore, and came down from the highest Heaven to the Dungeon of this World, to deliver them from their Distress, and to restore them to that Innocency and Immortality from whence they were fallen. He was sold to redeem us, he was apprehended to discharge us, and he was bound to unfetter us; all which he did plainly signifie in what he said to those that came to take him, *John 18. 2 I say*

*unto*



Our Saviour brought before Pilate. 22

unto you, that I am he, therefore if you seek me, let these go their ways.

---

Of our Saviour being had before Annas, Caiaphas, Herod, and Pilate.

Matth. 26. 57. And they that had laid hold on Jesus, led him away to Caiaphas the High Priest, where the Scribes and Elders were assembled.

**A**FTER that Judas had betrayed him with a Kiss, and they had taken him, they led him away before Annas, the Father-in-law to Caiaphas the High-Priest; Annas sent him bound to Caiaphas, where the Scribes and Elders were assembled. He was accused of Blasphemy, but very falsely and wrongfully: And there an Officer in the Court, in the full Face of Justice, gave him a Blow on the Face, contrary to the Rules of any Court of Judicature: Yet all these Indignities did our blessed Saviour with indelible Patience bear. Which Patience

24 *Our Saviour brought before Pilate.*

if we observe together with all his Behaviours in the other Passages of his Passion, we shall find a perfect Cure for all our Imperfections, and a straight Rule to direct us in all the Affairs of this Life.

O Gracious Countenance, which filleth the Heavens with Glory, which the Angels with Joy and Ravishment do desire to behold! O perfect Image of the Father! how deeply was thy Beauty, and thy Majesty over-clouded with Disgrace? O infinite Humility! O sweet Lord! Is it possible that there should remain in the World any Footsteps of Pride, after this admirable Example of Patience? O Earth and Ashes! thy God did with deep silence endure all these Indignities, and thou stirrest, thou starest, and turmoilest thy self, and tormentest others, upon the least touch of thy Reputation: God did pray for those that blaspheme him; but we disdain or scorn to look upon a Man that hath given us the least affront imaginable. God would be esteemed a Sinner, when he was pure from any soil of Sin: But we, although detestable Sinners, think much

*Our Saviour brought before Pilate. 25*  
much of any that do not think us Righteous.

God was abased to the lowest degree; but we would be advanced above all Men, above the Angels, yea, above God himself. Ah proud Flesh! it cannot dwell so high, but Vengeance will sit above it; it cannot lift up itself so lofty, but God's Hand shall strike it down. God and Pride could not dwell together in one Heaven, much less in one Heart.

Our Saviour hath taught us to love our Enemies, Matth. 5. 44. to do good to them that hate and hurt us, that we may be the Children of our Father which is in Heaven. What shall we further say? we are desirous to be esteemed the Sons of God, we are ready to assume that Name unto us, although it may be we are Hypocrites and Lyars. And how can this be, when we think our selves dishonoured, if we revenge not the least Indignity that is done unto us? yea, when no moderate either Satisfaction or Revenge, will suffice to appease us? If it be so with us, let us be ashamed to call God our Father; and let us tremble to

26 *Our Saviour brought before Pilate.*

to say unto him, *Forgive us our Offences, as we forgive them that have offended us,* For this is as if we should say, *Forgive us not, because we will not forgive; or in plainer Terms, Damn us, Lord, because we will be damned.* Undoubtedly they who are the Sons of God and Christians in Deed and in Truth, must not only arrive at this degree of Goodness, not to return Evil for Evil, but they must advance higher, to return Good for Evil; they must declare by their Actions, that they have not only surmounted Evil, but that they have attained to that which is good, and in such a degree as to overcome Evil with Good. *Rom. 21. 8.*

Therefore let us learn to be of an humble Spirit; if we did but know the Vertue of true Humility, we should abandon the chiefest things in the World to attain it. If we desire to have Mercy, Humility will help us to it, as it did the Publican: If we desire the Grace of the Gospel, our Lord saith, *He was sent to preach it to the poor: It was hid from the wise, and revealed to the little ones.* Would we have our Prayers heard?

*Eccclus.*

Our Saviour brought before Pilate. 27

*Ecclus. 35. 17. The Prayers of the Humble shall pierce the Clouds, and will not depart till the Highest regard it.*

If we desire Glory and long Life, an humble Spirit will help us to it, *Prov. 22. 4.* They are the Rewards of Humility, if we desire to live under the Protection of God, and to participate of his Grace, as, no doubt, there is none in the World but what does so, *Psalms 34. 17.* *1 Pet. 5. 5. The Lord preserveth the lowly, and giveth Grace to the Humble.* For as Water runs to the low Grounds, so do the Graces of God flow to the humble Hearts. In a Word, if we are desirous to pass the time of this Life in Peace, *Mat. 11. 29.* *Learn of me, saith our Saviour, for I am meek and humble of Heart, and so you shall find rest in your Souls.* If we desire to be everlastingly happy in the Kingdom of God, we must then humble our selves as little Children, *Matth. 18. 4.* For Heaven is like a stately Palace with a low Door, wherein no Man can enter except he stoop: Humility is not only a Vertue, but a Vessel that contains all other Vertues.

28. *Our Saviour brought before Pilate.*

This unquiet Night wherein they had our Saviour before *Anna* and *Caiaphas* being scarce ended, they led him to *Pilate* the *Roman* President of the Province; for the *Jews* at that time were under the Dominion of the *Romans*, who although they allowed them the use of their Religion, yet they barred them from all Civil Jurisdiction, and all Cognizance of Capital Crimes, as in other Provinces it was the custom so to do: So although the *Jews* had condemned *Jesus* of Blasphemy, and cryed out against him, *He is worthy to die*, yet they had no Authority to put him to death: and therefore they led him to the *Roman* President for the Territory of *Judea*. But when *Pilate* understood that *Jesus* was born in *Galilee*, which belonged to the Jurisdiction of *Herod* the *Tetrarch*, he sent him to *Herod*, who at that time was at *Jerusalem*. Now *Herod* had been desirous of a long Season to see *Jesus*, because of that admirable Report that run of him, whereupon he was then joyful of his coming, hoping to have seen him wrought some Miracle: He questioned him concerning many things; but he enquired out of vain Curiosity,

*Our Saviour brought before Pilate. 29*

sity, and with no true Intention or End: Christ answered him nothing, according to that which St. *James* saith, *Jam. 4. 3. Ye ask and do not receive, because ye ask amiss.*

Hereupon *Herod* with all his grave Counsellors and gallant Courtiers, interpreting the Silence of *Jesus* for Simplicity, did openly contemn him, and for a plain Declaration, not of his Innocency, but his Simplicity they arrayed him in White Rayment, and sent him back again to *Pilate*; that he who had been taken before for a Man of evil Behaviour, and namely, a Glutton, a Drinker of Wine, a Companion of Sinners, a Stirrer of Sedition, a Blasphemer, a Sorcerer, possess'd with a Devil, should then pass for a very simple Man.

O true Comfort of all Afflictions, whether by publick Injustice or private Injuries! let us learn by these Exemplary Instructions of our Master to make no account of the Judgments and Estimations of this World; let us leave off to be so ambitious, as to affect the vain Breath of humane Praise, which

30 *Our Saviour brought before Pilate.*

which is like to an Eccho, a meer empty Sound without Substance which feeds and flatters us with wrong Names, pleasing our foolish and idle Fancies, till we fall into the Pit of everlasting Destruction: For we may easily see and find by daily experience how variable Men are in their Opinions, constant only in unconstancy and persisting in nothing more than in change.

They who cryed *Hosanna* in the Highest, soon after cry, Let him be crucified: They who saluted him for their King, do presently profess, That they have no King but *Cesar*: They who met him with Olive Branches, do now present him with Swords and Staves: They who did spread their Garments before him, now take his own Garments from him: They who did acknowledge and adore him for the Son of God, they in few days prefer *Barabbas*, a Thief and a Murderer, before him: Therefore by this you may see what cause we have to give credit to the Judgment of the Men of this World.

Who will trust the Love of this World, which is so uncertain? Who will be so base as to fawn upon it for a few crumbs  
of



of such fading Credits? Who then will be so foolish to take all pains to please it? nay to be more careful of what the world will say of them, than what God shall say of them in the last day?

Behold, from hence we may draw both Divine and Moral Comforts in all Miseries, that either Malice or Unkindness can bring upon us; Divine, for that no greater Reproach, Shame, or Infamy can befall us, than did our Lord and Master for our Sakes: Moral; for that we may see how foolish and false the Opinions of Men are, prone always to judge well of the wicked, and hardly of the Good.

For behold, here Vertue is counted Vice, Truth Blasphemy, and Wisdom Folly. Behold the Peace-maker of the World is judged a seditious Person? the Fulfiller of the Law, a Breaker of the Law; our Saviour a Sinner, our God a Devil. Wherefore should we murmur or repine at any Trouble that cometh befall us? God handieth thee no otherwise than he did his only Son? no nor so bad neither; and it is not only a Comfort, but a Glory, to be a Partner  
and

and a Fellow-sufferer with Christ ; he delighteth to see in us some Representation of himself. How can we be Members of Christ, if we will not participate with him in his Suffering ?

Hereby we are farther taught, that the business of God's Glory, and the Health of Men's Souls, howsoever base or ignominious it may seem to the Judgment of the World, must be resolutely undertaken and performed by us, from the King upon the Throne, to the Peasant upon the Dunghil.

*Of our Saviour's being spitefully used  
and abused.*

*Match. 26. 67. Then did they spit in his Face and buffeted him ; and others smote him with the Palms of their Hands.*

**N**OW when Jesus was brought again from Herod to Pilate, the Jews refuse to enter into the Judgment Hall, lest they should be defiled, and thereby made unfit to eat the Passover ; so scrupulous were they in an outward Ceremony, when their Con-

Consciences were guilty of many bloody Pollutions, especially at this time, in using their uttermost endeavours to destroy the Lord of Life.

They had not long before hired *Judas* to betray *Jesus*, suborn'd false Witnesses against him, encouraged Officers in a most unsufferable manner to abuse him; yet was all this covered with an outward shew of Religion.

And whereas it is nothing but Justice to bring the Accusers and Accused Face to Face, they did not; and although they charged him with Blasphemy against God, and Treason against the Emperor; yet they perswaded *Pilate* to so much Injustice, as to enquire no farther into it, but to condemn him upon their Words, affirming, *That by their Law he was worthy to die; and that if he had not deserved Death, they would not have brought him.* O curst piece of Injustice! But, O blessed Saviour, what great Satisfaction did he make *Pilate* for remaining one Night in his House, by sprinkling every part thereof where he came, with his most precious Blood?

What

What can we say for our selves, so wretched as we are? How do our Sins defile our Souls, seeing they have so defiled the pure Glass of the Majesty of the Father, so troubled the clear Fountain of all Beauty and Delight?

Oblest be this Son of Justice, and Light of his Father's Glory, for his being willing to receive that great Punishment that was due to us for our Sins. *Isa. 63. 2. Wherefore is thy Apparel red, and thy Garment like him that treadeth in the Wine press.*

Were it not more Justice, that we the Offenders, should suffer for our own Deserts, than that our innocent Lord should thus be tormented for them? Had it not been fitter that our filthiness should have remained upon us, the proper Dunghil, than to be cast upon him, the Purity of all Beauty and Glory?

O let us intercede with our precious Redeemer, to give us Hearts that will yield him that Obedience and Praise that is due to him, for this his unspeakable Love towards us: Let us beseech him.

him not to cast us off, whom he hath created for himself, and redeemed with his most precious Blood : Let us heartily desire, and fully resolve to be his, and to bear Fruit to no other but to him, who hath planted us, and doth continually both water and purge us : Let our Hearts be so much set upon him above all : Let our Tongues continually praise him, our Feet follow hard after him, our Hands serve him, our Understandings always contemplate upon him, our Memories never let him go, our Will always delight in him, and our Souls enfolded in the Flames of his Love.

O Lord, environ us with fiery Walls, shut all the Gates thereof, set the Cherubims to keep the way, that nothing may enter but thy self: Let us pray all the Creatures of this World, and if they will not be entreated, we will abjure them by virtue of that Obedience we owe to our Lord, to come not near, nor trample within this Garden, for all is the Lord's; we will observe all to serve him; you shall be all meer Strangers unto us; we will abandon all Creatures for the love of him who hath abandoned his  
King-

Kingdom for Love towards us, for this end were we created, and we can make no better Recompence for all his Sufferings, but to love him only, and always to praise him.

Blessed be the Name of the most high God, who is the Comfort of our Life, the Light of our Eyes, the End of our Desires: All his Angels and Saints, yea, all Creatures for ever praise him, for by the Merits of his unspeakable Charity and Humility, he bowed his back to endure the Misery that was due to us for our Sins. He hath not only freed us from all Evil, but also hath given several degrees of his Graces to us, and has taken upon him our Flesh, and gave us of his good Spirit. He took upon him our Sins, and hath given us his Righteousness. He took upon him the Punishment that we could not avoid, and gave us that Glory which he did possess by making himself like unto us; he hath in some degree made us like himself in the sight of his Father; and by his suffering that which we deserved, he hath procured that for us that we could not deserve: So that all his Troubles have conduced to our Joy: His Dishonour,

nour, our Glory ; his Misery, our Merits ; his Sufferings, our Satisfaction ; his Reproach hath made us without Blame ; his Bands hath freed us, his Stripes healed us, his Sorrows comfort us, his Travels refresh us, his Condemnation justifieth us, and by his Death, hath brought us unto eternal Life.

Now when *Pilate* saw that *Jesus* looked so pitiful, he thought the sight of him sufficient to break the bloody Purposes of his Enemies ; he led him forth to the People, and said, Behold the Man ! what would you have more ? if it be for Malice that you are so violent against him, behold how miserable he is ! If for fear, behold how contemptible ! Faults he hath done none. Certainly this shewing of *Jesus* doth plainly shew he was made a woful Spectacle ; so woful, as *Pilate* did verily believe, that the very sight of him would have moved the hardest Heart to relent, and say, This is enough we desire no more. But their insatiate Cruelty importuned *Pilate*, some with Perswasions, others with confused Clamours and Cries, that he might



might be crucified. They had the Devils mind. Nothing satisfy but Death? no Death, but the Death of the Cross? Although our Saviour was accused of Blasphemy, of which he was guiltless, yet the Death of the Cross is not that Punishment that is due for such a Crime by the Law of *Moses*, the Blasphemer was to be brought forth and stoned by the Congregation. *Levit. 24. 14, 17. Moses saith, Bring the Blasphemer out of the Host, and let all the Congregation stone him.*

But all this was done that the Scriptures might be fulfilled: The Death of the Cross was appointed by the Father, and accepted by the Son; it had been prefigured and prophesied: Jesus himself had foretold more than once, That he should be delivered by the Jews to the Gentiles to be crucified. What then shall we say, but with the Church of *Jerusalem*, acknowledge, *Acts 4. 27. That Herod and Pilate, with the Gentiles and People of Israel assembled, to do whatsoever the Hand and Counsel of God had determined.* Many times before, when the Jews went about to apprehend our Saviour, they wanted Power,

as

as *John* 7. 30. and 10. 30. when upon suspicion of Blasphemy, they would have stoned him, *Job* 8. 59. when they would have thrown him headlong from the edge of an Hill, he easily escaped them, *Luke* 4. 29. even in the day time in their popular Cities, environed with the thickest Throngs, because then his time was not come, and also these were not the Deaths appointed for him: But when the time came that the Jews should deliver him to the Gentiles to be condemned and crucified, he voluntarily submitted himself into their Hands.

For when the time was come, he would not escape, nor the Jews could desire no other Death for him, but the Death of the Cross. Among all that vast Multitude, there was not any variety, either in Voice or Opinion; they all agreed to take away Life from the Son of God; they all agreed he should be crucified; they all agreed to prefer *Barabbas*, who had slain the living, before him who had brought the dead to life. If we separate the Work of God from the Work of Man, we shall find the greatest Mercy in saving Enemies

mies, and the greatest Cruelty and Malice in oppressing of a Friend. This is usually two Properties of the Wicked, first in Matters of Vertue to disagree; so many Men, so many Minds; but in Wickedness and Mischiefe, being quickned by one Spirit, they all jump in one Judgment, always concur in one Desire.

Seeing then that our Saviour found so little either Pity or Compassion amongst the *Jews*, let us turn our Eyes upon this pitiful Object, and say to our selves, Behold the Man, behold his Bounty, Behold his Love, and behold his Distress!

And if we find nor feel no Compassion of those Pains and Anguishes he endured, we may assure our selves we want the true Love that we ought to have for him; for they who love, are always truly sorrowful for the Miseries and Calamities of those they affect. If we find not in us this Testimony of Love, let us abhor to join in Malice with the barbarous *Jews*, in crying against him, *Let him be crucified*; for as often as we consent to any Sin, so often we cry out, *Crucifie him, crucifie him*.

There

Therefore if any evil Temptation beset us that may happen to be too strong for us, and overcome us, let us present this Spectacle before us, and say to our selves, *Behold the Man!* which Words, although they are but few and seem to contain small Matter, yet if we examine them well, they will put a holy Restraint upon us, that will keep us from committing any Evil against our Saviour, and fill us with Praises and Thanksgiving to him for all those Mercies and Favours that he hath purchased for us, by his suffering the Death of the Cross. Let us behold the Greatness of our Sins, by the Greatness of those Sorrows our Saviour did sustain: Behold how necessary it was to satisfy for Sin! Behold how grievous the Satisfaction was! By this we may see how abominable Sin is, and the Severity of God's Justice against it; and we may partly imagine what Revenge God will take upon those Sinners themselves, who will neither acknowledge nor accept of the Benefit of Redemption, seeing he so severely punished his most dear and innocent Son for their Sin.

O sweet Jesus ! engrave these thy Miseries and Torments thou didst endure, upon our Hearts, that continuing in Contemplation upon them, we may not be so unthankful and luke warm in our Affections towards thee, or so careless of our own Welfares, as to commit that which is so painful to thee, and so hurtful and dangerous to our selves. Remember, O Lord, what we are to thee, and thou to us, and do not leave us, or fly from us ; but let us find thee, and lay hold on thee : We make a long Journey unto thee ; we proceed slowly, we often stay by the way, often go back ; but do thou, O Lord, strengthen us ; do thou guide our stumbling Steps, and draw us with the Line of thy Love.

And because our Weaknesses are so great, that we do often fail either in Purpose or Power to resist Sin, cease not, we beseech thee, to present thy fresh bleeding Wounds, to the merciful Majesty of thy Father for us, and with that Love wherewith thou didst not only suffer, but offer thy Body to be dishonoured for our sakes ; vouchsafe always to interpose the same between

between his Justice and us: And although the sight thereof was not sufficient to appease the Hatred of thy Enemies, yet will it pacifie the Wrath of thy Father; because whatsoever thou didst suffer, it was in obedience to his Will, to restore his Honour, and to satisfie his Justice.

O Almighty God, behold here the Man whom thou hast appointed to be a Mediator between thee and us Sinners, even the Man in whom thou art well pleased, *Matth. 3. 27.* Behold the Man! whose Righteousness will answer thy Justice, whose Punishments are sufficient to satisfie for all the Penalties of our Sins: Behold his Humility, behold his Obedience, behold his Satisfaction! O that his Sufferings were balanced against our Sins! Certainly they would so far exceed both in weight and worth, that thou shouldst in Justice rather pour forth thy Mercies upon us, for the one, than to hold them from us by thy Displeasure, for the other: O most just and merciful God, let this bruised Body be always in thy heavenly sight: Fix thy Eyes upon his Merits, and have Mercy up-

44 *How our Saviour was condemned.*

on us for his sake; graciously grant us not only pardon for all our Sins, but participation of his Righteousness, that in the Purity thereof we may be justified in the last Day.

---

*How our Saviour was condemned, and led to the place of Execution.*

Matth. 27. 22, 23. *Pilate said unto them, What shall I then do unto Jesus, which is called Christ? They all said unto him, Let him be crucified. And the Governour said, What evil hath he done? But they cryed out the more, saying, let him be crucified.*

**N**OW although Pilate had openly declared, That Christ was innocent, and also that he had Authority to acquit him, yet gave way either to the Favour or Fury of the Jews, rather than to Justice, he pronounced Sentence of death against him, and delivered him to his cruel and merciless Enemies: O unjust President! by thy own Judgment, thy Judgment was unjust, for thou gavest Sentence of death against him, whom  
thrice



thrice before thou hadst pronounced Innocent. Certainly in thee, O President, this was the greatest piece of Injustice thou couldst possibly have committed; but it was a just Sentence of the High President of Heaven, before whom all the Sins of the World stand in naked view; and who will not suffer one of them to pass unpunished: therefore because the whole World was not able to make satisfaction for one Sin, he drew the Sword of his Justice, and smote therewith his Innocent Son, who only was able of all Men, both to bear and to break his Wrath off from Sinners for Sin. But O just Judge! thou art never stirred to Wrath but by Sin; thou art never very wrath but with great Sins. At this time thy Wrath was very great, and thou didst grievously smite thy only Son; but in him thou couldst find no Sin at all.

What! didst thou not only release Offenders, but with *Caiaphas* the High-Priest, cause the Innocent, without cause, to be smitten? And is it not more against the Law of Justice, to condemn the Innocent, than to discharge and acquit the Guilty? How then may we count it Justice, which doth not

only release Offenders, but also punisheth the Innocent? O Light! which had decreed this Mystery in thy holy Counsel from the beginning, open thou our Understandings, break off the Mistiness from our Minds, that we may plainly see and understand this great Work of Justice and of Mercy, which is more admirable than all thy wonderful Works besides.

Certainly he is not unjustly charged, although he oweth nothing from himself, that undertaketh another Man's Debt; nor doth the Judge do any more wrong in giving Sentence against a voluntary Surety, than if he gave it against the principal Debtor. It is pity to see a Man pay that which he never had any thing for; but if he will submit himself to be a Surety, and in kindness represent the Person of the Debtor, Justice must have her Course against him. It is pity to see a harmless Lamb lie bleeding to Death; but if it be appointed for a Sacrifice, it is the Nature of a Sacrifice to be so used. Even so, although our Saviour was without Sin in himself, yet as a Surety and Sacrifice, he did justly suffer

for

for the Sins of others : Although by Innocency he was free, yet by Love he became entangled in Debt. For his own Innocency God was well pleased with him, but for our Impurities, he justly gave way to his Wrath against him : He was justly charged, not with that which he had done, but for that which he was pleased to undertake : We in justice should have been smitten with these Sorrows : This blow in justice was bent against us, but he in love stept between the Blow and us, and took the full weight of it upon himself, *Isa. 53. 4, 5, 6.* He took upon him our Infirmities, and bare our Sorrows ; He was wounded for our Iniquities, and broken for our Transgressions ; The chastisement of our Peace was laid upon him, and with his Stripes were we healed. All we, as Sheep, were gone astray every Man to his own way ; and the Lord hath laid upon him the Iniquity of us all.

So then it was his Love, and his Father's Justice that cast him into these Extremities ; Love entreated that Sinners might be saved ; and Justice exacted that Sin might be punished : To satisfy both which Suits, the mean

was found that one unspotted Innocent, not subject to Death, and yet willing to die? Who was without Sin, and yet able to make satisfaction for Sin, should thus cruelly suffer for all Offenders.

And it may be, O innocent Lord, this might be one secret Cause why *Barabbas*, although a villanous and great Offender, yet he bare no Man's Sin but his own: but thou wast charged with all the Sins of the World.

This also might be a great cause of thy great silence, that neither the Malice of thy Accusers, nor Falshood of Witnesses, nor Injury of Officers, nor Cruelty or Partiality of Judges, were able to break it.

Thy Innocency needed no Defence, but our Guiltiness could not possibly be defended.

Thy Innocency was well enough known to thy Enemies; our Guiltiness was too well known to thee; therefore being now charged with the Sins of the whole World, and being appointed by thy Father's Justice, and in thy own Love submitting thy self to suffer, and make satisfaction for all Mens Sins; thou didst  
with

with holy *Job* 32. 37. *Lay: by Finger upon  
thy Mouth.*

Not because thou wast not justly provoked to reply, by many Indignities, in regard of thy self; but in regard of us, nothing could justly be said, there was no place for denial, none for defence, and therefore with a magnanimous silence, thou endurest all as was prophesied of thee by the Prophet *Isaiab*, Chap. 53. 7. *He was oppressed and afflicted; He opened not his Mouth; He was brought as a Lamb to the Slaughter; and as a Sheep before her Shearers is dumb, so he opened not his Mouth.*

O most blessed, O more than most precious silence of our Saviour! which hath by this silence not only opened our Mouths to speak, but to cry out with a loud Voice, and full Assurance, *Abba Father.*

O blessed Saviour, Our Offences have stopped thy Mouth, but thy Innocency hath opened ours: In regard of our Offences, thou hast nothing to say; but with regard to thy Innocency, we may cheerfully say, *Father, What hast thou to say to us?* Thy innocent Son hath not only made full Satisfaction for our Offences,

but hath imparted of his Innocency to us; he hath not only made us unpunishable by his Sufferings, but with his Innocency made us honourable before thee O merciful Father, behold what *Adam* deserved, and behold what my Saviour hath done: *Adam* rebelled against thy Majesty, both as thou art God from everlasting, and as thou art Creator and Lord of all the World, over which he aspired to be absolute Master.

For the first our Saviour was condemned of Divine Treason, namely of Blasphemy against God, by *Caiaphas* the High Priest, the chief Judge of Religious Affairs; who as he did bear a Figure of Christ in this World, should above all Men have known him, and declared him to others.

Secondly, he was condemned of Human Treason, namely, Rebellion against the Emperor, by *Pilate*, a President of the greatest Monarch in the World. Seeing therefore he hath been condemned for us in High Treason, both against God and Man; seeing he hath endured the Punishment for all our Rebellions, What have we any further to answer? His Obedience hath made Satisfaction for our

rio-

riotous Rebellion: By his Condemnation are we acquitted; his Condemnation at a Tribunal on Earth, has acquitted us before thy Tribunal in Heaven: His Sufferings are a sufficient Discharge between us and thy Justice; and his Love is a sufficient Discharge between his Sufferings and us, because his Love requireth nothing for all his Sufferings, but only that we love him again.

O what an unspeakable Obligation is this! not only to love our Saviour, but to love him above and before all: one would think it were impossible to do any otherwise than to love him who left Glory and Majesty to suffer so much Misery, to save us from eternal Damnation.

O good Jesus! O Health of our Souls! have Mercy upon us, we beseech thee, and help us to strike this Fire within our Hearts; let our Souls be satisfied with thy sacred Love.

Thou art, O Lord, our Felicity, our last End, the Mark whether we aim, the Port whereto we sail, the Term, the Rest of all our Desires. Wherefore



then do we not love : wherefore do we not desire thee with that ardency wherewith all Creatures do love and desire the place of their Rest ?

The Fire and the Air do overthrow Mountains, rend up Rocks, shake the whole Earth, to break forth to their Natural Places : wherefore do not we break through all Impediments, all Hindrances, and leave all Creatures to come to thee, who art the only place both of our Refuge and Rest ?

O our Desires, O our sweet solace, our assured strength, wrap our Souls in the Flames of thy Love, that all careless coldness may be consumed thereby, possess our Souls so intirely with that Divine Fire, that we may have no sense of any worldly things.

Most Sweet, Loving, Beautiful, Noble, Rich, Wise, Glorious, and worthy to be both loved and adored ! O life of our Soul, who didst die to give us Life, who didst die to kill death, mortifie us wholly, even our Wills, and all our evil Inclinations, and whatsoever is ours within us : Then revive us again in thy lively Love, by uniting all the Faculties of our Souls unto thee

thee, and making them obedient to thy Will. Seeing we have so rich a Treasure, so liberal a Distributer of the same; how is it possible we should not rise in Hope? Justice hath found out a way to strike the Innocent, and cannot Mercy find a means to save the Guilty? Assuredly yes; for it is a greater Miracle that God should be condemned and crucified, than that Man should be acquitted and live.

If therefore we have the greater, we have no cause to fear the less: for Justice has executed her Severity upon the Innocent, and Mercy will shew her Favour upon Offenders.

Yea, if it was Justice that the Innocent should be condemned and executed, for to make Satisfaction for Sin, it is Justice also, that the Offenders for whom he suffered, should be discharged from that Debt, that the voluntary Surety hath fully paid: Therefore although Grace is not due to a Sinner, as a Sinner, yet it is due to him as he is redeem'd. It is Mercy that a Sinner should be saved in respect of the Sinner, but it is Justice in respect of Christ; the Just was handled as a Sinner, that  
Sin

54 *How our Saviour was condemned.*

Sinners might be accepted of as just ; for it is not agreeable to Justice, that one Offence should be twice punished. He hath joyned, he hath united himself to us. As he cannot be condemned again, so cannot we likewise be condemned, except we break Union, and wilfully fall from him.

O let us admire, love and adore this great Love of our Lord Jesus Christ, and then we shall never break Union with him, or fall from him, but be infallibly saved by him.

The Sentence of Death being given forth against Jesus, they laid that heavy Tree upon his Shoulders, that had been unmercifully battered with Whips : tormenting him not only with the Sight, but the Weight of that which was appointed to be the Instrument of his Death : Which painful Burthen, with the full Weight of all our Sins, he refused not to take upon him, but went on his way with great Alacrity, both in Love towards us, and in Obedience to satisfy his Father's Justice, as a true *Isaac*, bearing the Wood for the Sacrificing of himself.

But

But whither doth our Lord go? What has he to do upon this stinking Hill of *Calvary*, which being a place of common Execution, is tainted with putrified Bodies? To be sure he will find there no sick Persons to cure, no Devils to cast out, no Temples whereinto teach; but there he will find Dead to raise, and Sinners to forgive, there he will find many scattered Souls of executed Offenders, which expect his coming, which as the true *Elizem*, thy dead Body should restore them to Life?

What should all this mean, that our Saviour has not only made choice of an infamous Death, but of an infamous Place; the Place was infamous, but the Death was accursed; *for cursed is every one that hangeth on a Tree*: It did not satisfie his Love to die for us, but he must die the most accursed death to assure us thereby, that he had delivered us from the Malediction of the Law.

Certainly our Saviour's Death containeth many Mysteries. It is not enough for us to say, that he died for us, but we are further to consider how he

ye would die ; which was by the ignominious death of the Cross : with whom also ? even with Malefactors : When ? in the principal strength and beauty of his Age : In what Year ? in the great Year of Jubilee : Upon what Day ? at the great Solemnity of the Passover, even when they did celebrate the Figure of him : In what place ? on the Mount of *Calvary*, only made glorious by his Death.

He was neither privily made away, nor tumultuously slain ; he dyed not in a Corner that dyed for all the World ; he was condemned in the publick place of Judgment, and suffered upon the common place of Execution : upon a Day and a Year of the greatest Solemnity that could be. God set him upon the Stage of the World, to declare as well his Fury against Sin, as his Love and Mercy towards Sinners.

O glorious *Calvary* ! where the Prince of Light did encounter and overcome the Prince of Darkness, where at one instant our Life for a time ended ; and our Death did for ever dye : Therefore let us not only seek our Saviour in the Temple,  
but

but upon Mount *Calvary*; for in the Temple he scourged Sinners; but upon the Mount he died for them, upon that he opened his Arms to embrace them.

It was objected against him, that he was a Friend to Publicans and Sinners: True, he was a true Friend to them indeed, but his Friendship did never more plainly appear than in this Action, and upon this place; in this place he was most friendly to Sinners: In Heaven he is glorious: In Hell furious: In the World marvellous; but upon Mount *Calvary* he was merciful and gracious; and without his Mercy upon Mount *Calvary*, we could never enjoy his Glory in Heaven.

We'll then, let our Souls accompany our blessed Saviour in this painful Passage, towards this place of his Combat; also bow our selves under his Cross; not upon necessity and constraint, as did *Simon Cyrenius*, for nothing is more grievous to serve or be served by *Constraint*; but let us do it chearfully and freely, which will be best accepted by him. For although he can command us as Slaves, yet will  
he

58. *How our Saviour was condemned.*

he have us entreated as Sons. Let us not be ashamed to stoop under Christ's Cross ; for he hath now taken away both the Infamy and the Curse of the Cross ; he hath made the Cross a Tribunal, a Throne of Judgment ; be not ashamed of that Name which was a Reproach among the *Romans*, as Gibbet-bearer, or Cross-carrier ; because Malefactors used to bear their own Crosses. Our Saviour has made this Action not only unblameable, but honourable, and in some degree necessary to us ; and take this Advice, howsoever his Body was enfeebled, partly with watching and Injuries all the Night before, and partly with Cruelties all that Morning ; howsoever we see him charged with a Massy Cross, whereof *Simon Cyrenius* did bear up that end that dragged behind him : We see him also charged with a more ponderous Load, namely, the full Rage and Fury of God's Wrath against Sin, which no Creature could help him to bear, had he not been sustained by his Almighty Deity ? howsoever, when we see him either burthened or wearied, let us cast our Sins upon him ; for woe be unto us, if when they nail him to the Cross, they



they nail not our Offences with him: Assuredly, unless our Sins are crucified with him; we shall never be raised to Life by him; fear not that he will shrink from them, or shake them off; for he hath manifestly declared both his Courage and his Care: His Courage appears in that he forbade the Women to weep for him; he manifested his Care in shewing himself more sensible of their Calamities than his own.

But stay, let us consider, and run not so fast by so high a Mystery: What new thing is this? Our Saviour would not speak one Word to *Herod*, nor make *Pilate* any Answer, altho' he was urged to it; but without Request he turned his Face, and spake to them that wept after him.

*Herod* questioned upon Curiosity, and *Pilate* by way of Authority; but the Daughters of *Sion* wept out of pure pity, and therefore the Words of the one reached no farther than his Ears, but the Luke-warm Drops of the other pierced his Heart: He takes pity upon those that take pity upon others: he

he values the Tears of the Piteiful, much more than the Words of the Mighty ; for which cause he did not only turn and speak to those weeping Women, but did seem more sensible of their Tears, than his own Torments.

By this we may see which is the best way to obtain Favour of our Lord Jesus Christ, that it is better to sue to him with force of Tears, than multitude of Words, because Words are formed by the Tongue, but Tears commonly proceed from the Heart, possess'd either with Grief or Love: Let us use few Word, and weep more, for this is the Language of Heaven ; this the most prevailing Voice to call upon God ; Tears overcome the Invincible, appease the Omnipotent, and torment the Devil more than Hell fire : When Tears cry to God, when he is importuned by true Tears, he will not delay to come to comfort us, but will grow presently familiar with us.

But O Redeemer of our Lives, wherefore is it thy Pleasure that we should not weep for thee? Thou didst weep for *Lazarus*; thou didst also weep for the  
Stones

Stones and Walls of *Jerusalem*, and wilt thou not permit us to weep for thee? Dost thou make so small an account of the loss of thy Life? Shall we so little value the shedding of thy most precious Blood? What Law of Equity or Justice is it, to command us to love thee, and yet to forbid us to weep for thee? For how doth he love thee, that weepeth not at thy most cruel Torment? Or wherefore dost thou consent we should weep for our selves, and not for thee? Are we of greater value than thou? And can any of us be less worthily, or more shamefully punished?

What shall we say? Shall we with Reverence leave this high and obscure Mystery, among many others to thy Divine Judgment? Or wouldst thou signifie to those weeping Women, that they should not judge of thee as then they saw thee; nor of thine Enemies, nor of themselves, according to that State wherein then they were? Or dost thou give us to understand too, that it sufficeth not that we weep for thee, if we do not discern how we weep; because right Weeping consists not in multi-

multitude, but in well placing of our Tears? Or is it thy pleasure we should not weep for thy Death, but the Workers of thy Death? According to which Rule, we have more cause that commit, than those that suffer outrage and wrong: Or wouldest thou have us to understand, that our Life should be a long Martyrdom, a continual crucifying of our selves; and that we may have more reason to shew Compassion to the Wicked while they live, than the Good when they die? For it is better to die, than to live amongst wicked Men, because in Death there is but one bitter Morsel to swallow, but the Society of the Wicked is a continual Torment.

Or, Lastly, Didst thou mean that we should not weep for thee, in compassion to our selves, because our Sins are so great, that we have time little enough to lament for them? And as thou art grieved at our Sins more than thy own sufferings, so thou takest greater pleasure that we let fall Tears for them, than for thee; for if we should not bewail our Sins, thy suffering for us will little avail us.

First,

First therefore we must weep in compassion to our selves, and then for thy Passion: We must acknowledge our Offences first, and then be much agrieved for thy Wounds: for if thou hadst suffered for thy self, it should have been our Duty to weep only for thee; but since thou didst suffer for our Sins, it is most convenient that we should pour forth Tears principally for them.

However it is, forbid us not, O good Jesu! Forbid us not, we beseech thee, to weep for thee, for if thou dost, with Tears we will entreat thee that we may weep.

We will entreat thee rather not to weep for the traiterous City *Jerusalem*, than not to suffer us to weep for thee. O Lord of all Life! Do not only permit, but enable us to weep, and accept our Praises watered with our Tears.

With bended Knees, and with all our Hearts, swallowed up with a true Sense of our own Unworthiness, and with all Fear and Reverence, we weep  
and

64 *How our Saviour was condemned.*

and worthless *Worms*, prostrate our selves before thee, O Lord Jesus Christ, and give unto thee most humble Thanks for thy exceeding Mercy and Love towards us. What have we, Lord, that we have not received from thee? For thou art All, our Creator, Redeemer, Sanctifier, and Glorifier; for thou hast given to us both the State of Nature and of Grace, and hath also prepared for us the state of Glory; and because to this high End many Means are required, of thy infinite Goodness thou art unto us as well the Means as the End; thou art our Defender, our Keeper, our Governour, the merciful Scourge of our Sins, the Curer of our Infirmities, the Instructor of our Ignorance, the Director of our Knowledge and Power; thou sustaineest, thou stirrest, thou orderest and helpest us in all our good Endeavours: Thou art our Lord and our God, even all the Goodness that we have, and all that we can expect.

*How*

## *How our Saviour was crucified.*

Matth. xxvii. 35. *And they crucified him, and parted his Garments, casting Lots; that it might be fulfilled which was spoken by the Prophet. They parted my Garments amongst them, and upon my Vesture did they cast Lots.*

**W**Hen he came to Mount Calvary, there was the bloody Banner displayed, there planted he the Tree of Life, the Fruit thereof expelled the Poyson which the Fruit of the forbidden Tree had wrought, Gen. 28. 12. *And he dreamed, and behold a Ladder set upon the Earth, and behold the Angel of God ascending and descending on it.* Then pitched he the Ladder, which Jacob saw but in a Vision, the top whereof reached up to Heaven, whereupon not only the Angels go up and down with our Prayers unto God, and his Mercies unto us, but God himself descended to Man, and Man ascended up to God.

**And**



66. *How our Saviour was crucified.*

And first, to make his Death the more reproachful, they stripp'd him of all his Garments, which the Soldiers cast Lots for ; yet altho' the Law commanded that Malefactors should be crucified, yet it did not command they should be crucified naked.

Wherefore then, O good Jesus, was this Extremity used against thee ? Were thy Executioners so covetous as to enjoy thy Apparel, or were they so cruel to encrease thy Shame ? Or wouldest thou testifie thy Love, in that thou wouldest not be exempted from any Ignominy we had deserved ; and in that thou didst discover thy naked Flesh, and not hide any part of thy Body from us, as before it had been covered with Figures and Ceremonies as with a Veil : When *Adam* had sinned, he would have hid himself from the Presence of God, because he was naked, being then attached with Impurity of Soul, as well as Obscenity of Body, which are the chief Causes of Shame ; but our Second *Adam* took both this Sin and this Shame upon his naked Body, to carry them to the Cross, and to crucifie them with him.

Assuredly, O our Salvation! howsoever thy Body was naked of Apparel, it was loaded with our Sins, as thy Apostle St. Peter saith, *1 Pet. 2. 24. He bare our Sins in his Body on the Cross.* For who could have violated thy Holy Members, if thy Father had not found our Offences in them; if he had not found this Accusation against thee, *This Man receiveth Sinners, and harboureth Malefactors?* Didst thou not know, O our Redeemer! that in whose Hands the Theft is found, he must be answerable for the same? Should not the Father handle thee as a Sinner, seeing he findeth thee so charged with Sins? The Justice of thy Father findeth all our Sins upon thy Body, executed upon thee, and crucified them and thee together.

Hereby thou hast given us Example, *First*, to be merciful towards the Needy, seeing that out of Compassion to us, thou hadst no Pity upon thy self, but wert cloathed with our Sins, and our Shame, to clothe us with thy Innocency and Glory.

*Secondly,* To moderate our Desires in the vain, either Bravery, or Glory of this World, the Bellows of Pride and of Presumption, which do not only clog but quench the Devotion of our Spirits, even as a Tree by having many superfluous Branches, becometh less fruitful; and as a Lamp which with a little Oyl is cherished, but choaked with much: For thou camest into the World to encounter their principal Evils, Pride, Avarice and Riot, which proceed from the love of three things, as Honour, Riches, and Pleasure, all which are Branches of one Stock, namely, the love of our selves, which is the universal Root of all Sins; from these Branches, all forbidden Fruit, all the Choak Pears of this Life are gathered. Against these, thy Life, Doctrine, and Death did chiefly tend. Then they stretched his naked Body upon the hard Death-bed of the Cross, and fastned it thereto with blunt and rough Nails driven through his Hands, and through his Feet, out of which Wounds issu'd golden Streams, *Zach 11. Like the four Rivers of the Garden of Eden, to water and fructify the whole World.*

And with such Rage did the murderous Jews hunt and thirst after the Blood of Jesus, that within the space of three Hours, after they had brought him to Pilate, he was accused, condemned, scourged, despitefully used, and lastly, fastned to the Cross.

Then they raised him up between two Thieves, and placed him in open view, to be tormented with a cruel lingering Death, the whole Weight of his Body bearing downwards, and rendering wider the Wounds of his Hands and Feet, which by the Tenderneſs of the Sinews, are the most sensible Parts of the whole Body. Having also to encounter with the World, and the Devil, who is the Prince of the World, with Death also and with Sin, which is the Cause of Death. Alas ! how far is the Madness of the World ? how far is the Love and Liberty of Christ extended ? Was God thus angry against Sin ? Would he have no other Satisfaction served ? Was the Justice of God so rigorous ? Was the Redemption of Man so precious ? One Disobedience was sufficient to lose many Man- kind ; and were all these things requisite for their Redemption ? *Thy Lord ;*  
D 2 for

68 *How our Saviour was crucified.*

*Secondly,* To moderate our Desires in the vain, either Bravery, or Glory of this World, the Bellows of Pride and of Presumption, which do not only clog but quench the Devotion of our Spirits, even as a Tree by having many superfluous Branches, becometh less fruitful; and as a Lamp which with a little Oyl is cherished, but choaked with much: For thou camest into the World to encounter their principal Evils, Pride, Avarice and Riot, which proceed from the love of three things, as Honour, Riches, and Pleasure, all which are Branches of one Stock, namely, the love of our selves, which is the universal Root of all Sins; from these Branches, all forbidden Fruit, all the Choak Pears of this Life are gathered. Against these, thy Life, Doctrine, and Death did chiefly tend. Then they stretched his naked Body upon the hard Death-bed of the Cross, and fastned it thereto with blunt and rough Nails driven through his Hands, and through his Feet, out of which Wounds issu'd golden Streams, *Zach 11. Like the four Rivers of the Garden of Eden, to water and fructify the whole World.*

And with such Rage did the murderous Jews hunt and thirst after the Blood of Jesus, that within the space of three Hours, after they had brought him to Pilate, he was accused, condemned, scourged, despitefully used, and lastly, fastned to the Cross.

Then they raised him up between two Thieves, and placed him in open view, to be tormented with a cruel lingering Death, the whole Weight of his Body bearing downwards, and rendering wider the Wounds of his Hands and Feet, which by the Tenderness of the Sinews, are the most sensible Parts of the whole Body. Having also to encounter with the World, and the Devil, who is the Prince of the World, with Death also and with Sin, which is the Cause of Death. Alas ! how far is the Madness of the World ? how far is the Love and Liberty of Christ extended ? Was God thus angry against Sin ? Would no other Satisfaction serve ? Was the Justice of God so rigorous ? Was the Redemption of Man so precious ? One Disobedience was sufficient to condemn Mankind ; and were all these requisite for their Redemption ?

70 *How our Saviour was crucified.*

for Experience teacheth us, That it is more easie to ruinate than to repair. One Fire-brand is sufficient to destroy a whole City, which cannot without much Time, Toil and Cost, be repaired. O most righteous and upright Judge how merciful wert thou towards Sinners and how severe against thy own Son. He was born in great Baseness; the World no sooner received him, but it persecuted him, and chased him into foreign Countries.

As his Body grew, so encreased his Burden both of Labours and Wants, until in the end he was betrayed to his Enemies, by one of those that were his Followers. Is any thing more admirable than this? Liberty was sold, Liberalitie denied, Innocency accused, Justice condemned, and Life executed! Is any thing more admirable? The Wisdom of the Father was derided, his Power beaten and bound, his Beauty defiled, his Glory with Reproaches and Reproofs obscured. Is any thing yet more admirable? God was scourged, God was scourged, God was scourged to the Cross, and set to the show and shame of the

Wor



*How our Saviour was crucified.* 71

World. What shall I say? God in his Humanity died. Stay, O our Souls, or we are not able to step any farther, *Hab. 1. 3.* Lord, I heard thy Words, and was afraid; I saw thy Works, and my Bowels were troubled; I was amazed, and my Lips did shake.

Certainly our weak Faculties are unable to comprehend this great Mystery: They can never reach this boundless Height, they can never fathom this bottomless Depth; we may coldly speak of it, and drowsily affect it, but Principalities and Powers stand astonished at it: Therefore let us lift up our heavy and dull Souls after him, even after the Man of Grief, *Isa 53.* But he was wounded for our Transgressions; he was crucified for our Iniquities; the Chastisement of our Peace was upon him; by his Stripes we are healed.

But, O King of Glory! what hast thou deserved? what hast thou done? Pilate could find in thee no Cause of Death, but only the abundance of thy Goodness and Love; for it was our Sins that thus distressed thee: these Nails, these Whips, these Streams of  
D 3 — Blood



72 *How our Saviour was crucified.*

Blood, are perpetual Monuments of our wicked Lives: *Pilate, Caiaphas*, and all the rest, either thy Judges or Tormentors, whom we charge with this cursed Cruelty towards thee, were only secondary and instrumental Causes; we are the principal Cause of all thy Troubles and Afflictions, we cannot shift it to any other, but say every one to himself as the Prophet *Nathan* said to *David*, *thou art the Man*: I am the Man; I am he that did thus afflict thee; we have committed the Offence, and thou wouldst bear the Punishment. We have surfeited our selves with Sin, and thou wouldst take the bitter Potion to purge us. Thou didst fast for us in the Wilderness, thou didst sweat for us in the Garden, thou didst bleed for us upon the Cross; so thy Head underwent the Cure for the Members.

O then that our Heads were but Fountains of Tears, that we might therewith wash the Wounds, and bathe the Bruises that our Sins have made.

O Lord, let us worship and adore thee, for thy Loving-kindness is very great; let us praise thy Holy Name  
and

and give unto thee hearty Thanks, because thou hast so loved us, as with thy most precious Blood to wash away all our Sins, and reconcile us again to thy Father's Favours: Blessed art thou therefore for ever, who art the Reconciler, the Redeemer, and Saviour of Mankind, the Vanquisher of Hell and of the Devil, the Giver of Life, the Destroyer of Death. What doth stay our Hearts, O Lord, that they run not unto thee? Is any Clog so heavy, any Chain so strong, that can either hold or hinder us from hastening unto thee? If all the things of this World are nothing but a Flower, fresh to Day, and dead and gone to Morrow; shall such light Matters as any thing this World can afford in comparison of thee, keep us from coming to thee? No, Lord: Can a small weak Wind stay a heavy Stone in the Air from falling to its natural Place? Shall the light Chaff of this World (for all is no more) stop our coming to thee, who art our last End, our perfect Felicity, the true Rest and Center of our Souls? No.

Come unto him all hungry and thirsty Souls, this is the handful of Meal, *1 Kings*, 17. and the little Oil of the Widow of *Sarepta*, which will never waste ; this is the mystical Rock which *Moses* struck with his Rod in the Wilderness, *Exod.* 17. 6. out of which gushed forth Rivers of Waters of Life ; all you that dislike your sinful Birth, may be born again, *John* 14. 4. Come all afflicted Consciences ; this is the good *Samaritan*, who will pour Oil and Wine into your Wounds, *Luke* 10. 34. Come all you that are oppressed with Poverty, bring hither your empty Vessels, *2 Kings* 4. This is the Pot of Oil of the Widow that came to *Elizans*, wherewith, and by no other means, you may pay your Debts. Be not discouraged because it is little, the Vertue thereof is great ; it will never cease running, as long as there is any Vessel to fill. Come all ye that desire to be at Peace with God, this is the perfect Peace-Offering ; this is the sweet Sacrifice, whose Blood crieth not for Vengeance, as did the Blood of *Abel*, but crieth for Pardon for all Offenders. This is the Gate through which

*Of our Saviour's being reviled, &c. 75*

which we must pass, if we go into Heaven; this is the Ark whereinto we must enter, if we will be saved; this is the Palace of Peace, *Psal. 132. 14.* This is my resting Place for ever and ever; here will I dwell; for I have a delight herein.

---

*How our Saviour was mocked, and reviled; and how he prayed for his Enemies.*

*Matt. 27. 39. And they that passed by reviled him, wagging their Heads.*

**A**FTER they had thus cruelly crucified Jesus, the High-Priests, with the Scribes, Elders, and Pharisees, and after them the Multitudes: so prevalent are the Examples of great Men, that also the Soldiers tormented him, and one of the Thieves that suffered with him, reviled and blasphemed him, disgracing the Doctrine he had taught; one upbraids him and says, *Thou that*

76      *Of our Saviour's being reviled,*

*destroy the Temple, and buildest it again in three Days, save thy self.* Another bid him come down from the Crosse, and they would believe him. Another cries, *He saved others; himself he cannot save.* Another, *He trusted in God, let him deliver him if he will have him; for he said, I am the Son of God.* He that suffered for all, had all against him, and among all that great Multitude that at that time was at *Jerusalem*, there was not one who would openly avow Jesus to be the Christ; whereby our Lord Jesus would shew to us, That our Redemption is his singular Mercy and Grace; for there was not one but what made himself unworthy of it, some for Malice persecuting, others for Fear disowning, the rest not regarding of him, as thinking that which concerned them most, concerned them nothing at all: And it was a Mystery that our Saviour was condemned by the Jews, and afterwards by the Gentiles; That he was delivered by the Jews to the Gentiles; that he was pursued to Death by the one and by the other, who died indifferently for them both.\*

Go to, go to, ye base Children of the Synagogue, mock on, Leave you have in regard to us; double your Malice in Revilings if you please; you do us greater Kindness thereby than you are sensible of; for look, how fast his Infamy doth grow, so fast doth our Shame decrease. Whatsoever will do us good he hath imparted to us, and hath taken to himself whatsoever might do us harm. But in regard of your selves, O ye stiff-necked Jews! it had been better your Tongues had been torn out of your Throats, than they should have been thus impiously employed; all your insulting is but like the putting of a red hot Iron into cold Water, to make a great Noise to extinguish your selves: For since you have disavowed the God of your Fathers, and have said, you would have no King but *Cæsar*; since you have said, *His Blood be upon us, and upon our Children*; since you have maliciously taken away his Life, and reproach'd his Death, your Walls have been thrown down, your Temple burnt, your Kingdom ruined, your selves either slain or captivated, or chased

chased into strange Countries, where you have been hated and oppressed, and never suffer to knit into one Body again; which Curse shall be upon you to the end of the World. As you have quitted him, and delivered him to the Gentiles, so hath he ever since discharged you, and planted his Church, especially amongst them. As you have renounced your King, who was so plainly prophesied, and so long expected; and betaken your selves only to *Cæsar*, so he hath delivered you into *Cæsar's* Hands; he hath given you your Choice: but it cost you dear, it cost you the Lives of eleven hundred thousand Persons in one Siege, besides ninety thousand, who were made Captives. And because you did not only say, *Let this Blood be upon us*, but also added, *and upon our Children*; you have your Desires; for your Posterity have been dispersed and despised in all Countries, and in most Places evil-entreated. So it often falleth out, that the Wicked have no greater Punishment in this World, than the Accomplishment of their own Desires. It is the common Reward of Evil Doers, to be

be the Instruments of their own final Ruin.

But with respect to our Saviour what can be sufficiently said? To be so afflicted as never was any! for he was despised and evil-entreated in the midst of all his Afflictions; in all Calamities it is some Comfort to find some Compassion; we desire generally, if we cannot be delivered or eased, to be pittied, to see some that condole our Miserie, who wish us well, who want not the Will, but the Power to relieve us. But these Bandogs of Satan, these Hell-hounds had utterly put away all sense of Humanity from them: They were so far from Pity, that they were mightily pleased and satisfied, in seeing the unheard of Cruelty of themselves, and Calamity of our Saviour. Again, a generous Heart is more touched with Grief, to see his Enemies take pleasure in his Death, than to endure it; yea, oftentimes a free and noble Spirit taketh not his Death from his Enemies so unkindly, as one spiteful and abusive Word. Again, these Injuries and Despites were so much more sensible to the Son



80 *Of our Saviour's being reviled,*

Son of God, by how much more than others he deserved the contrary. For in all our Calamities, it doth much ease the pain we endure, when we compare it with the Fault we have committed: But because our Saviour could compare these Contempts that were put upon him, not only with his Faults, nor his Innocency only, but with his innumerable and inestimable Deserts, he did the more grieve at them, or rather at the Malice from whence they did proceed. And further, his Love was so great for the Salvation of Mens Souls, that his Torments were not so grievous to him, as to see that they did his Tormentors no good: It was worse than Death to him, to see his Executioners would make no profit of his Death: even as a loving Friend esteemeth less his Labour for another, than to find it unprofitable and not accepted; or as a good Mother grieveth more at the ungrateful and ungracious Behaviour of her Child, than at the Travails she endured at its Birth.

But O impudent and audacious Jews!  
wherefore did you misreport what Je-  
sus

Jesus had said ? A thing well spoken, may easily be corrupted by Report : Jesus did never say, *I will destroy*, but, *destroy you this Temple*. He said not, *I will build it*; but, *I will raise it in three days*; not meaning your material Temple; but his own Body, *John 2. 9.* which was indeed the true Temple of God; not in a Figure, but really and personally: *Because in him dwelleth the fulness of the Godhead bodily, Col. 2. 9.*

And was it not sufficient for you to blaspheme Jesus, but must you stretch out your Throats into high and horrid Blasphemy against the most High? *He trusted in God, let him deliver him, if he favoureth him.* What! do you think God was not able to deliver him out of your Hands? Or must he deliver whom you please, or when you please, or after what manner you will prescribe? Did ever any trust in God and was not delivered? Or did God ever finally forsake those whom he favours? Or is deliverance from temporal Calamities, an assured Sign of God's Favour? No.

Certainly God delivereth the wicked out of desperate Distress; many times he suffereth the Godly to sink under bodily Oppressions; but this is no concluding Argument, that he favoureth the one, or forsaketh the other. O ye great Doctors of the Law, that by Prosperity and Adversity judge of the Favour or Hatred of God, tell us then, whether God loved best, *Abel or Cain, Jacob or Esau*: Tell us, wherefore were not the Prophets delivered from Death, *who were murdered by your Fathers, and whose Sepulchers you did build*. If such Deliverances be an infallible Argument both of favour from God and trust in him, verily the Judgments of God are not only secret and unsearchable, but for the most part counterpoint to that which the natural sense of Man would prescribe. Temporal Occurrences may go and come, we may flourish, or we may wither in this World, as God in Mercy or Judgment may see best for us: But nothing makes a Man miserable or happy, but that which is eternal.

O crucified Jesus on the Cross! we love thee on the Cross, we adore thee on

on the Cross, we believe in thee, who upon the Cross didst give thy self to Death for us ; what hath a Man more than Riches, Honour and Life ? all which thou didst bestow upon the Cross to redeem us : For thou who didst create all things, didst hang naked upon the Cross ; thou who thought'st it not Robbery to be equal with God, wast numbered with Malefactors ; thou who art the Lord of Life, didst suffer 'a most shameful Death ; and that we may not fall short of this great Benefit, that thy precious Blood be not unprofitably shed for us, we prostrate our unworthy Souls, and cry unto thee, not as the *Jews* did, to come down from the Cross, but, which is more, to raise us up, and fasten us unto thee ; for they whom thou lovest, are known by nothing more than by taking part with thee in thy Passion ; not to save thee, but to save our selves.

Save us, Lord, from our Sins, save us from the Power of all our Spiritual Enemies, from the Deceits of this wicked World ; save us from the flattering force of our own Appetites, which is the mightiest and basest Ty-  
*rant*

84 *Of our Saviour's being reviled, &c.*

rant we have to deal with, defend the Dignity and Glory of our Souls, from being Slaves to our sensual Lusts, that we be not captivated to the false Pleasures of this Life. Deliver us from variety of worldly Desires, from vain Hope, from vain Fear. Above all, deliver us from thy Wrath, and from thy Curse, and from the inseparable Companion thereof, eternal Death. Let some small Drops of thy most precious Blood distil into our Souls, that we may present it to thy Father in full satisfaction for all our Sins. Give unto us the full Fruit of thy Death, Grace here, and Glory hereafter.

O Lord Jesus! O the Salvation of our Souls! behold we come to thee, as we are poor vile Creatures; we make bold to approach to the Rivers of thy Mercy, to the sweet Streams of thy Grace, to the true Son of thy Justice, whose Beams are spread over the whole World, and giveth great Light to all those who do not wilfully shut their Eyes. Behold we prostrate our unworthy Souls at thy Feet; we do not revile, but we praise and adore thee; we do not mock, but we mourn at thy Passion. O thou who wert pitiful

*Of our Saviour's pardoning, &c.* 85

tiful to thy Enemies, be not hard to thy Supplicants, thou who didst pray for them that reproached thee, pray for us that pray unto thee; lift up thy Voice unto thy Father for us, and cease not till he hath forgiven us.

---

*Of our Saviour's pardoning the Thief,  
his tasting of Vinegar; how he cried to his Father.*

*Luke 23. 43. And Jesus said unto him,  
Verily I say unto thee, to day shalt thou  
be with me in Paradise.*

**W**E are further encouraged, O our Redeemer! to crave not thy Prayer only, but also thy Pardon, by Example of the Thief that died with thee; who although he had spent his Life in all manner of Debauchery and Wickedness, yet when he desired thee, thou didst presently return answer, *This Day thou shalt be with me in Paradise*: O sweet Word, O Heart, nothing so tender; thy Lips are the Honey

86 *Of our Saviour's being reviled, &c.*

Honey-comb, Honey and Milk do flow from thy Tongue; thou didst pray for Sinners upon the Cross, to shew thy self our Advocate: Thou didst pardon Sins to shew thy self our Judge. What is this, O liberal Lord, how marvellous are thy Mercies towards us! To those who mocked, reviled, and blasphemed thee, thou madest no answer; but when the Thief prayed to thee, his Petition was no sooner made, but forthwith it was granted: Thou gavest more also than he did desire; the Thief desired thee only to remember him, and thou didst give him the Kingdom of Heaven. But when, O gracious Lord? Even that present Day. With whom? Even with thy self; implying hereby, that the same Glory thou didst enjoy, thou wilt give to thy Elect, for which Reason they are called Co-heirs with thee, *Rom. 8. 27.* This Glory and Felicity is perfect in thee, and from thee distributed in measure, as from the Head to the Members.

What would'st thou deny us, or what would'st thou not give unto us, if we were to thee such Servants, as thou  
art

art unto us a Lord ! Seeing thou art so bountiful and ready to forgive such open Offenders, which although it ought not to encourage us to defer our Repentance until the end of our Lives, because of this Conversion of the Thief ; as it was the last Work thou didst in thy Life, so it was not the least : Yet it may encourage us never to think our Sins too great, or our time too short to obtain thy Pardon.

Come unto him then all ye that are feeble hearted, and never think you shall be damned. See what a Lover of Men he is, how desirous of our Salvation ! see how easie to be entreated for the greatest Matters, and how ready to give his Glory at the first Request ! He seeketh all Occasions, he desireth nothing more than to bestow it upon us : He forgave *David* his Sin upon the first acknowledgment : He gave to the Thief his Kingdom upon the first desire. He that is so inclinable to forgive Sins, and to give Glory, wherein can he be hard or unkind to us ? If ye will say, ye have done little Service whereby he should hope for so high a Reward. Fear not ; it sufficeth  
that



that you have a desire to serve him. This is a Property of him, That he is liberal and merciful ; for which Vertues he is especially commended, not so much to regard the Work of our Bodies as the Willingness of our Minds.

He so thirsteth after the Salvation of our Souls, that he often accepteth our Purpose for Performance ; it sufficeth many times that we are prepared in Will, the rest he doth supply by his Grace. His gracious Goodness perfecteth what we have, and supplieth what we want.

Be not therefore affrighted at his terrible Justice, but rather comforted ; let them fear who are stubborn and flinty-hearted, who will not be converted and come to him, who follow Vanity with all their Might, who boldly sin, and then say, *What Evil have I done ?* Let them tremble who are so far from calling upon him, as they will not know him : It is dreadful for such to fall into his Hands. But they who are smitten with Sorrow for their Sins, they who arise and return to him, let them be encouraged with

with this, That he that hath drawn them, will certainly receive them.

It is not the Thief alone who was received; but let all Sinners be brought forth, and there is not one that can be named, were he never so great, who truly repented and was converted, but he was justified. He so loveth converted Sinners, that if it were necessary so to do, he would rather suffer death again, than consent that one of them should be damned.

O happy Thief! how pleasant were thy Pains, how delightful was thy Death, being assured thou shouldest forthwith reign with him in Heaven, who suffered with thee, and for thee upon Earth. The other Thief demanded of Christ to be delivered from the Cross, and it was conditional, *if thou be the Son of God*; he desired neither as he should, nor what he should: But the converted Thief having heard him openly profess, That his Kingdom was of another World, desired no bodily Benefit, but only to be remembered of him when he came into his Kingdom. Pilate in his Tribunal, the People standing by, and the Thief in Fetters,

Fetters, heard these Words of Jesus : But *Pilate* contemned him, the Multitude mocked, and the Thief only believed in him.

Assuredly, O good Jesus, thou art a most invincible King, otherwise thy Children could not be able to sustain their continual Combats, nor ever be drawn out of the cruel Bondage of Satan : Nor *Pilate* would not have written upon the Cross, altogether against the advice of the Jews, *Jesus of Nazareth, King of the Jews*. But the same Spirit that guided *Pilate* to pronounce him innocent, guided him also to write this Inscription : And in truth the Hebrew Word *Messias*, and the Greek Word *Christ*, which signifies *anointed*, was the Original of the *Unction* of the Hebrew King. Yet our Saviour was not declared by his Name to the Fathers at the first ; to *Adam* and the Patriarchs he was revealed under the Title of *The Seed of the Woman* : *Jacob* called him *Shiloh* ; but to *David* this Son was promised, under the Figure and Shadow of *Solomon*, by the Title of a *King whose Dominion has no end*, 2 Sam. 7. 13. 1 Chron. 22. 10. Since which time,

time, the Glory of this King hath been excellently extolled, as well in many Psalms, as by the Prophets in all Ages. This King was manifested by the Angel to the Virgin *Mary*, *Luke* 1. 32, 33.

The wise Men in the East were not ignorant of him; yea, many Histories do testifie, That about the time that Christ was born, a common Brute did run throughout the Empire of *Rome*, and did declare, That a great Pursuivant King should be born among the *Jews*; this held *Herod* in great Jealousie and Fear, *Matth.* 2. 3. The Apostles also did apprehend it, albeit according to the vulgar Error, until they were otherwise instructed.

Thou art a Lilly, O blessed Saviour and Redeemer, amongst many Thorns, thou lovest neither Idleness nor sloathful ease: We must endure not only Labour but Smart, if we will enjoy thee. If we will have thy Head, it is crowned with Thorns; if thy Heart, it is pierced with a Spear; if thy Hands and Feet, they are struck through with Nails. Thou art a Lilly amongst Thorns.

E

After

After the Troubles and Turmoils of many Years, when Christ drew nearer towards his Death, the heavier was his Father's Hand, the weightier was his Wrath, the more Stripes did he double upon him; in the Garden of *Gethsemane* he cried to his Father, *Father, if it be possible, let this Cup pass from me*: But now feeling that which then he feared, the Storm now breaking upon him, which did then begin to appear, he cried out again, *My God, my God, why hast thou forsaken me*? At both these times, what were either his Feeling or his Fears, what the Torments of his Body, what the Anguish of his Soul, whether he did despair, or how far his Despair did reach, it is dangerous to define; we know them not, we may be too adventurous to determine concerning them. The Sufferings of Christ are known only to the Heart that felt them; but to be altogether abandoned in these Extremities, to have no Comfort afforded, no Care taken, to be bereaved not only of the Help, but of the Pity of all, which in some degree every Man doth find, seemeth to be the accomplishment of Miseries.

*First*, He was deprived of all Earthly Comforts; for his Disciples, some betrayed and sold him, others forswore him, all fell away and fled from him. And as for the People among whom he lived, working many Miracles, and doing good, they preferred *Barabbas* before him. It was they, who in the midst of his miserable State, most insolently insulted over him: It was they, who when he cried out, *Eloi, Eloi*, did in a base manner deride him, saying, *He calls for Elias*: It was they, who when with extream Faintness and Pains, and by reason of the great loss of his Blood, he did thirst, not only denied him a drop of Water, as *Abraham* denied to the rich Glutton in Hell, but gave him Vinegar and Gall to redouble his Torments.

*Secondly*, He was deprived of all heavenly Comforts, which is the true Restorative in all dolorous Distress: And this was the cause of his heavy Cry; not that his Friends, but his Father did then forsake him; not that Earth, but that Heaven did not yield him any Comfort.

All the Punishments which the damned do endure, are commonly brought under two Heads, *viz.* Pain of Sense, and Pain of Loss: Now the Pains of Sense were very sharp, both upon the Body of our Saviour, and upon his Soul; upon his Body, not only in regard of the greatness, and baseness, and variety of his Torments, but also in regard of the Body it self; for as it was miraculously made, so was it of a more perfect Constitution, of a more apprehensive Sense to feel Torments, than Bodies brought forth by an ordinary Course of Nature. The Pains of his Soul were unspeakable, even unanswerable too. Christ remained always, during this Combat, personally united to the Person of the Son of God, who could not be severed from the Father and the Holy Ghost: But it received no Comfort or Assistance for a time, to relieve it from the full Sense of God's severe Indignation against Sin: For as a Soul is not essentially separated from a Body that sleepeth, and yet it worketh not when the Body is awake; otherwise than to keep it in Life; so in this ex-

tream

treach Agony of our Saviour, the Deity was not severed from the Humane Nature; only it did not exercise the Actions, to administer Comfort and Strength, otherwise than to support it from being overthrown. The Heavenly Father did then forsake his innocent and only Son, and yet was not the Union between them dissolved; he dissolved not the Union, but withdrew his Vision, and restrained those Beams which might any way refresh the passionate Powers of his Soul.

Many Martyrs have suffered violent and terrible Torments, which they did not only quietly, but chearfully endure. Will you know the Reason? They were delivered indeed, but therewith also they were not forsaken; for the Grace of God did administer such sweet and secret Supplies of Comfort, that they tired their Tormentor in bearing patiently all those Torments which merciless Tyranny could execute or invent; but in Christ, in regard of his infinite Dignity, (for that it is that setteth the Sacrifice at so high a Price) the least Torment, although only in Body, might have sufficed for



redeeming many World's, yet would he suffer greater Torments than can be conceived: First, to manifest thereby his exceeding Love, in making our Redemption the more valuable: For the less he had suffered, the less had his Love been esteemed: And also to awake us, and to leave us inexcusable if we love him not again. Lastly, to stir us up to settle our Assurance in our Tribulations, but most especially our Hopes upon him, when we suffer for his sake.

O God of our Salvation! grant unto us, thy unworthy Servants, we beseech thee, That at the Separation of our Souls from our Bodies, we may spend our last Breath in these Words of our Saviour, *Father, into thy Hands I commend my Spirit,* Comfort us then with the Virtue of his Passion, which is Life to the Dead, Pardon to the Wicked, and Glory to the Saints; that ending the last Minute of our Lives in the midst of his Wounds, in the very depth of his Death and Blood, we may confidently commit our Souls that thou mayest receive them readily into thy Hands. Receive thy precious Son for a Ransom, and with him receive the Souls

Souls of thy Servants whom he redeemed ; for as he died in Obedience to thee so died he also for our Redemption. We have nothing to offer unto thee but his Death, nothing but his Blood, the Love wherewith he gave us his Blood : His Soul he hath committed unto thee, but unto us he hath given his Blood ; this is all our Treasure, this is all our assured Trust : Of this Blood we will not return so much as one Drop unto thee, unless it be in exchange of everlasting Life.

---

*Of the Death of our Saviour, and how they opened his Side with a Spear.*

*Matth. 27. 50. Jesus, when he hath cryed again with a loud Voice, yielded up the Ghost.*

**A**fter, when Jesus knew that all things were performed, he cried with a loud Voice, and bowed his Head, and gave up the Ghost ; and

the Sun was darkened ; the Veil of the Temple rent through the midst, *John* 19. 30. And the Earth did quake, and the Stones were cloven, and the Graves did open, and many Bodies of the Saints which slept arose, and came out of the Graves, after his Resurrection, and appeared unto many, *Luke* 23. *Matth.* 27. When the Centurion, and they that were with him watching Jesus, saw the Earthquake, and the things that were done, they feared greatly, and said, *Truly this Man was the Son of God.*

What is this, O gracious Lord God ! who ever saw two such Contraries combined together ! Whoever saw such Mi-  
 fery joyn'd to such Might ! when was so great Glory accompanied at any time with so great Grief ! Who is he that is so humble, and yet so high ! Who is so powerful, and yet so poor ! He that is contemned on Earth, is honoured in Heaven ; he that is fastned naked to the Cross, maketh the Earth to quake ; he that died, raised the Dead to Life. O our sweet Saviour ! thou didst now manifestly declare who thou wast, and wherefore thou camest into the World.  
 The

The Centurion, and they that were with him, did acknowledge thee to be the Son of God, and the Dead whom thou raisedst to Life, did testify that thou camest to overcome Death. We will make no account of the Jews scoffing at thee, seeing the Heavens, the Earth, the Living and the Dead, did witness for thee.

And thus likewise in all the other Passages of his Life, our Saviour did so bear and behave himself, that he never did so high a Miracle, but therein his Humanity did appear; nor did he ever so mean a Work, but his Divinity did therein shine: All his Actions participated of both his Natures; in every thing that he did or suffered, the Glory of the one was joined with the Humility of the other. It was great Humility to be conceived, but it was great Glory to be conceived by the Holy Ghost. It was great Humility to be born, but it was great Glory to be born of a pure Virgin. It was great Humility to be born in a Stable, but it was great Glory to be worshipped of the Wise Men. It was great Humility to lie among Beasts; but it

was great Glory to be honoured by the Angels. It was great Humility to be circumcised, but it was great Glory to be named Saviour. It was great Humility to be baptized among Sinners, but it was great Glory that the Heavens opened, and that the Spirit visibly descended upon him. Lastly, it was great Humility to die upon the Cross, but it was great Glory that both Heaven and Earth were disturbed thereat: That all Creatures adored his Death, except Man only, for whom he died.

The Sun beholding his great Creator naked, drew in his Light to cover him with Darknes; for as our Saviour was betrayed, apprehended, scorned, reviled, spit upon, and buffeted in the Night; so it was not inconvenient that the residue of this Work of Darknes should in Darknes be accomplished, even as he said to the Jews, *Luke 22. 52. This is your very hour and power of Darknes.* But let us consider, here are three Miracles before us: First, That this Eclipse of the Sun happen'd on the Fourteenth Day of the Moon; that

that is, in the full Opposition of the Sun and the Moon : Whereas natural Eclipses happen in their Conjunction, when the Moon is directly interposed between the Sun and our Sight. It continued the space of three Hours, whereas natural Eclipses continue not above the fourth part of an Hour, and hardly that. It was a total Eclipse, which never happened by the Interposition of the Moon, by reason it is so far inferiour to the Sun in magnitude.

What then shall we say, but that the Sun drew in his Light, because it should not display so sad a Spectacle! That the Heavens hid their Beauty, and suited themselves to their Makers State, that they covered the Body of Jesus, that was sacrilegiously used, with Darkness as with a Veil ! One Star shewed the Glory of the Lord at his Nativity ; but the most glorious Star performed this Service at the time of his Death ; neither was this Darkness ever better resembled, than by the Darkness that was spread over the Land of *Egypt*, but now over *Cosden*, where the *Jews* did inhabit. At this  
time

time the Land of the Jews only was darkned, and all other Countries remained Light. And that time the true Light was only among the Jews: since this time they have been the greatest Strangers to it. And at the end of this Darkness, when Jesus cried with a loud Voice, and yielded up the Ghost, the Earth trembled also, and the Rocks did rend, whereof in the Land of *Jewry*, in the Kingdom of *Damascus*, and in the Mountains of *Arabia*, Monuments and Accounts of it remain unto this Day. Therefore do not think, O ye *Jews*, as his Life ended, so did his Power: He that laid down his Life, retaineth his Power both in the Heavens, and upon the whole Earth; and was a less Matter to rise again, than to suffer himself to die. You cannot say, that these things which were done at the very Hour of his Death, were done by any ordinary means; wherefore you must acknowledge in him Divine Majesty, or Devilish Malice in your selves. You were maliciously bent against him indeed, but if all Men in the World oppose and be against him, you see by what means he

he is able both to declare his Glory and his Power, when no Man either durst or would open his Mouth in his Defence. He did but utter his Voice, and Five great and terrible Tongues did speak for him : The Sun, which is the lively Lamp of the World, the Earth, the Rocks, the Veil of the Temple, and the Dead, when all Men were silent ; the Elements, the Stones, the Dead did speak, they all preached his Mercies, and thundered forth his Threatnings.

O good Jesu, it was a great Voice indeed, whereat the principal Powers of Heaven, Earth and Hell did shake, which did astonish the Living and the Dead. As the Cry of our Sins did reach to the Justice of thy Father, so did thy Voice reach to his Mercy : Thou didst cry with a great Voice to call the Living, and summon the Dead ; that if any should lose himself, if any would not be converted to thee, it should not be because he was not called, but because he would not come.

But



But woe be to every Soul which is not converted, which will not come; woe be to every Soul that is not moved at this Voice, this mighty Voice. O crucified Jesu, have Mercy upon us poor Sinners, that are prostrate before thee, and let our humble Voices enter into thy Ears, that thy mighty Voice may sink into our Souls. Give unto us a true Sense of these thy Sufferings, both of Compassion (as it is reason that the Members should condole with the Head) and also of Fear, that our Minds be not more heavy than the Earth that trembled, that our Hearts be not more hard than the Stones that did cleave, and that our Souls be not more sleepey than the Dead that did arise at the Power of thy Passion. O great Redeemer of the World, if all Creatures did fear thee when hanging upon the Cross, what will they do when thou shalt come to Judgment? If thou wert so mighty in thy greatest Weakness, what wilt thou be in thy greatest Glory? If these Effects did accompany the Works of thy Mercy, and the Voice of thy Love, wherewith thou didst call all Men to  
come

come to thee, what will the Work of thy Justice do, and the Voice of thy Fury, *Depart from me, ye cursed, into everlasting Fire?*

We adore and admire thy Blood, thy Death, thy Burial, thy victorious Resurrection, thy Ascension into Glory: By these we are refreshed, from these we draw the Breath of Life, O our Saviour, we desire thee only, we offer up our selves wholly unto thee; we want nothing, we wish for nothing but only thee; for thou alone art sufficient for us; thou art our King, our Lord, our Tutor, our Governour, our Father, the Paradise of our Hearts, the Nest where our Souls shall rest for ever, the Haven wherein we shall be saved, the Glass wherein we shall behold our selves, the Staff that only stayeth us, the Treasure whereto we trust. Who is so liberal as he who hath given himself for so vile Creatures? Who so loving as he, who hath not spared himself for his very Enemies?

O most gracious Lord and loving Father, who despisest none that comes

to thee, but dost rather help them, and accompany them, and lead them in the way, receive our loose or lost Souls which seek after thee; raise us up by the virtue of thy Passion, from the death of Sin, and by the same Virtue endow us with Wisdom and Strength, that by the one we may prevent, and by the other resist the Attempts of our most dangerous Enemies, the Flesh, the World and the Devil: The Flesh idle and voluptuous, the World vain and curious, the Devil subtle and malicious. Grant unto us by the same Virtue, that the Yoke of thy Commandments may be sweet, and the Burthen of thy Cross light unto us; that we may contemn the trifling Vanities of this World, and not weakly yield to the Calamities or vain Pleasures of this Life, but that with unmoveable Minds, we may bear the one, and forbear the other.

All this was done against Jesus, upon the Day of the Preparation for the Passover, according to the corrupt Tradition of the Jews, for Jesus, who most punctually observed the Law, had eaten the Passover the Day before, and be-

because the Day following was an high Sabbath, and the Law had ordained, That the Body of the Offender should not hang all Night upon the Tree, the Jews desired of *Pilate*, that the crucified Bodies might not hang upon the Cross, being very scrupulous in small Matters, but had wide and naughty Consciences in Matters of Weight. Against Jesus they made particular Suit, that his Sepulcher should be made sure for three Days, lest his Body might be taken away, because he had said, that within three Days he would rise again to Life.

So they buried him in a Garden, close adjoining to the City, whereby the Providence of God did cut off many Cavils and Doubts, which might have been made, in case his Body had either been removed far off, or secretly buried, or left abroad.

In this Garden *Joseph of Arimathea*, in his Lifetime had built his Tomb, which doubtless he did, to put himself in remembrance of Death, in the very midst of his Delights; but the entombing this Body of Jesus, in this Garden

den in the midst of our chiefest Delights, should make us always mindful of his Death.

His Body was richly dressed to the Funeral, that the Prophecy of him might be fulfilled, *Iſa. 53. 9. His Grave shall be with the Rich at his Death.* And further, to manifest the same unto us, which he spake upon the Cross, that he had accomplished his Charge; that the terrible Tempest of his Sufferings he had fully born; that his Honour and Estimation was then to follow.

To instruct us also, that the difference between Men and Beasts doth not determine with our Lives, but that the Dead are to have honest Respect, not only out of particular Kindness, or of Blood; not only out of general Humanity, engraved by the Finger of Nature in all Men, but also out of Christian Duty; partly in regard of the many Graces imparted to the Bodies of Men in this Life, and partly to testify our Faith of the Resurrection and Hope of Glory in the Life to come.

And

And also his Body was put into a new Sepulcher, wherein no dead Body had been laid before, to the end that his Enemies should not suspect or surmise that he raised some other to Life, as he did the dead Body of *Elizem*, and not himself.

Lastly, they stopped the Mouth of the Sepulcher with a great Stone, which could not without great force and noise be rolled away; they sealed this Stone, and set a Guard of their own Men at Arms about it, to make sure as they thought, that his Body should not be taken away; but as it usually falleth out, that the greatest Enemies of the Truth, are the greatest means to advance it; so the Seals and Guards did the more evidently seal the Resurrection of Jesus, than all the other Circumstances besides: They did evidently declare, That he was not carried to the Sepulcher as a Captive, but that as a Victor he pursued Death to his Cavern and Fort, namely, the Grave: And there gave him so deadly a Wound, that he should be no more Death, but the Entrance into Life.

But

But when he that would not descend from the Cross, did rise out of his Grave, when he had broken the Chains of Death, when he was returned, with *Daniel*, out of the Lion's Den, and with *Jonas*, out of the Whales Belly ; they corrupted the Watch to say, That whilst they slept his Disciples came and stole him away. And this was the Accomplishment of their Malice, this did let them altogether without excuse, this is also the nature of Sinners in a desperate degree, who in despite of God and their Consciences, will not fear to offend ; whatsoever Sin they are not able by some colour to defend, they will endeavour by another Sin to conceal. But, O good God, how blind is Malice ! What so absurd ! What so senseless, which it will not say or do, either to attain or maintain some devilish Design ? For if the Disciples had stolen away the Body of Jesus, to what end should the Clothes have been left ? To whom did they more properly belong than to the Body that was enfolded in them ? Is it probable, O ye stiff-necked Jews, that any Thief would have been so religi-

religious as to have stollen the Body and left the Clothes? Would any have been so adventurous, as to have stay'd the taking them off, and folded them together in such order, whilst the Watch slept round about them? All Men know that Myrrh sticketh as fast as Pitch or Glue? And what Pleasure, or what leisure can we imagine the Disciples should have to stay to pull off his Clothes, that doubtless stuck extraordinary close, and to bear away the Body rather naked than covered? Theft, Deceit, a guilty Conscience always is afraid, they want time, they dispatch hastily what they go about, they have no leisure to lay things in order; a guilty Conscience ever worketh in extream Fear. Could the Disciples be any way secure or sure, that whilst the Seals were broken, the Stone removed from the Mouth of the Tomb, the Body uncased, the Linnen folded, and orderly disposed, that the Watch all of them should continue in sleep? Assuredly if the Body had been stollen, the Linnen and the Myrrh, being Matters not easily to be left,



left, and worth carrying away would never have been taken off, and left in such order.

Your selves did see, when he was stripp'd at the Cross, his Apparel did so cleave to his battered Back, by reason of the congealing of his Blood, that they could not be pulled off without tearing away several parts of his Skin; but look upon the myrrhy Clothes, that is of a far more cleaving Nature than Blood, and tell us what Token of violent pulling off you did see? O assure your selves, O ye stiff-necked Jews, that such a mangled Body could never be unwrapped out of myrrhy Clothes in great haste, without light, or much help, but many pieces of his sweet Skin, and bruised Flesh, would have been seen: But what such Testimony did any of you find? Can any Man believe that you would either omit to enquire after such Circumstances, or else conceal it, if it had been found? In that you did take no notice hereof, your own silence hath utterly condemned you; and it is plain, that our Lord Jesus Christ, in spite of all your Malice and devilish Actions against

gainst him, is risen from the Dead, and now sitteth at the Right Hand of God the Father, from whence he shall come to judge the World in Flames of Fire, to pour his Vengeance upon all those that fear him not, nor call upon his Name.

We are much afraid, O good Jesu! of that ~~strict Account~~ <sup>wherein</sup> we shall be charged at that Day, we doubt we shall be able to give but a slender Reckoning; seeing we have scarce retained it in our Memories; because so much as we love and cherish our selves, so much do we forget thee; and it is no less a Fault not to make Profit of thy Blood, than it was to shed it. Sweet Saviour, let thy precious Blood stream within our Souls, that all our Thoughts may be bathed in it; let all Actions be valuable or Vile, according as they participate thereof; let us be careful of nothing more than that we be not too careful about the Matters of this Life; let us fear thy Judgments now, that then we may be confident in thy Mercies. O blessed Stream! whereof one Drop is sufficient to satisfy all our Thirst, whereof if one small Drop had fallen into Hell, the Damned

Damned thereby might have been saved.  
 If there were ten thousand Worlds, and  
 they would all embrace this Redempti-  
 on, there would be enough and to spare  
 for them all.

*Ann Hickson*

*Her Book*

---

*Ann Hickson*

*Her Book*

F I N I S.



*Mary*

Many Glasien her  
Booke

Many Glasien  
her Boock

5 15  
27 4 1  
3 1 2 4 6  
+ 1 1 2 4 6  
6 16  
10 2

Habes quod Habes Quod  
Habes.

I am a Country Lad  
and my name

